

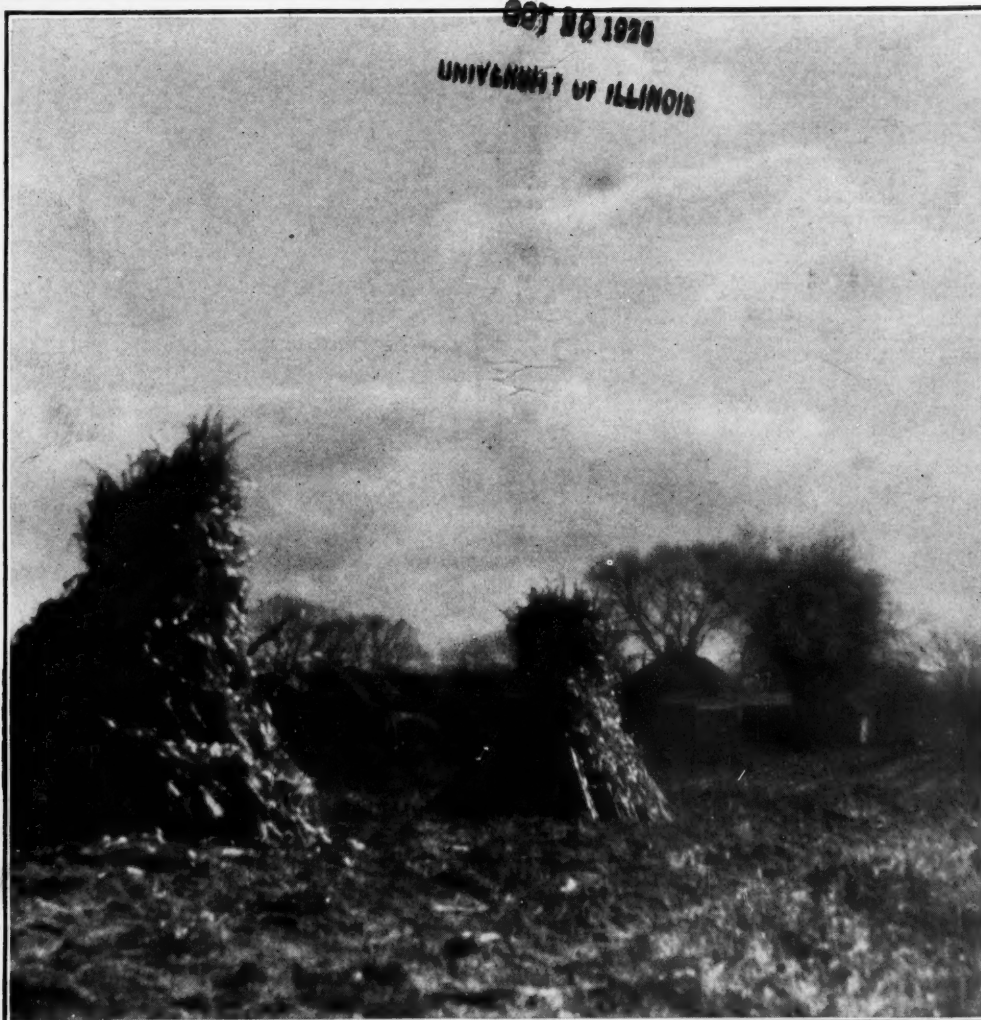
MOODY BIBLE INSTITUTE MONTHLY

Thanksgiving Number

November, 1926

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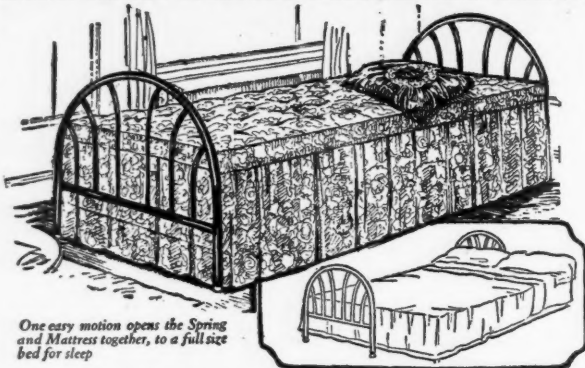
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Moody Bible Institute Monthly

NOVEMBER, 1926

EDITORIAL NOTES

THANKSGIVING

By Ervin S. Hall, Kissimmee, Fla.

I have not wealth in larger store,
And am not versed in ancient lore.
No shouting crowds my way acclaim;
I am a stranger unto fame;
My lot, is in the world's turmoil
To earn my bread by daily toil;
But day by day I give this part,
The tribute of a thankful heart.

* * *

"Oh that men would praise the Lord
for his goodness, and for his wonderful
works to the children of men!"

Four times is this refrain repeated in the one-hundred seventh Psalm, and we again echo it. Oh, that men would do it!

Oh, that the people of the United States on this coming Thanksgiving Day would really do what the President of the nation and the governors of the several states recommend them to do, assemble in their various places of worship and return thanks to the Giver of all good. There will be a faithful remnant who will do it, the ten righteous who will save the city, but if the mass of the people would do it, what a reward would be ours!

In another psalm, the eighty-first, Jehovah says of Israel, "Oh, that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. He should have fed them also with the finest of the wheat, and with honey out of the rock should I have satisfied thee."

It is because we think we have no enemies to seriously fear and that we have the wheat and the honey to spare, that we are so neglectful of the arm that guards us and the hand that puts the food into our mouths. But there are enemies within and without for all that, and there are wheat and honey that we have never tasted.

We are at peace with all nations, but some of them are said to hate us. We have abundant crops, but they seem to bring us as much dissatisfaction as content. We have comparatively few calamities. Floods, famines, pestilences and earthquakes do not afflict us as they do other nations, but we take that as a matter of course. Prosperity stirs the

air, but we are crying for greater prosperity.

And yet it is righteousness that exalts a nation and these things are not righteousness. All of these things are not incompatible with righteousness, but none of them are of its essence. If we were a righteous nation we would obey at least our own laws and punish the violators of them. If we were a righteous nation the air we breathe would not be poisoned by selfish propaganda as it now is. If we were a righteous nation the exercise of the right of franchise would be a religious duty and our ballots would be fairly counted. If we were a righteous nation we would not love pleasure more than we love God. Oh, how many things would be changed if we were a righteous nation!

And how may we become righteous? Well, Thanksgiving Day brings an opportunity. It is impressive that in Paul's indictment of the heathen world he should say that the wrath of God was revealed from heaven against it because that "when they knew God, they glorified him not as God, neither were thankful," or as the Revised Version puts it, "neither gave thanks" (Rom. 1:21). As Chalmers says, "The urgencies of sense and of the world got the better of all impressions of the Deity; and man at length felt his portion, and his security and his all to be, not in the Author of creation, but in creation itself with all its gay and fascinating varieties."

And what followed? "For this cause God gave them up."

Therefore, again we say, "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

* * *

A few weeks ago when we read Clemenceau's open letter to President Coolidge on the French debt settlement, our mind almost involuntarily went

Alexander Hamilton back to our post-Revolutionary days and the struggle

Alexander Hamilton to maintain the credit and stabilize our young nation by compelling her to pay her debts. We believe President Harding was right when he said, "No man's life ever made greater contribution to the founding and functioning of constitutional America than that of Alexander Hamilton." In

the estimation of Lyman J. Gage, Secretary of the Treasury in the cabinets of Presidents McKinley and Roosevelt, "without Alexander Hamilton there might not have been an America. The success of Washington's actual administration as President of the United States hung largely upon the treasury, and the genius of Hamilton founded the treasury and the public credit of the United States."

We call attention at this time to this great name in the history of our country, because the time demands it. The drift of things is away from rather than toward the foundations on which our government rests, and as another says, "We must not expect a resumption of these vitally essential fidelities except as we create a mass understanding of what these foundations were when the fathers set them in the ages."

The fall is now setting in and the winter will soon follow. The long evenings are before us when the time for reading and study ought to be utilized to the full. For Christians, the Bible and books about the Bible naturally have the first place, but for American Christians a close second should be the life story of our nation as reflected in the lives of its great men. Alexander Hamilton is one of these, *The Greatest American*, indeed, is the title of the most recent biography of him that we have read. The public libraries will furnish other titles. Get them and read them. "Our common familiarity with the sacrifices, the heroisms, the aspirations and the victories that have made our nation what it is, will increase our common respect and love for it." And this in turn, will deepen our consecration to the maintenance and support of all that is best in it.

* * *

It is thus that Gamaliel Bradford characterizes Darwin in September *Harpers*. And he speaks out of a sad experience.

"When I was sixteen or seventeen I read the *Origin and the Descent*," he says. **"Darwin the Destroyer"** We wonder what his parents were thinking of to permit a high-school boy to read those books. The impression they produced upon him was never obliterated. It did not make him a militant agnostic, but it cursed him with "a sense of utter insignificance in face of the unapprehended processes of nature."

It made him feel as though he were "aimlessly adrift in the vast universe of consciousness, among an infinity of other atoms, all struggling desperately to assert their own existence at the expense of all the others." "It was Darwin," he says, "who at least typified the rigorous logic that wrecked the universe for me and for millions of others."

And the saddest feature of it is that Gamaliel Bradford and the "millions of others" perhaps, still think it is so. They still think that Darwinism or evolution, or whatever they are pleased to call it, has "wrecked the universe," has utterly destroyed faith in the Mosaic account of creation and made it impossible for thinking people longer to believe the Bible to be true.

He calls it "rigorous logic." How "rigorous" could it be when as he says, even Darwin himself admitted that the future life and such questions were "beyond the human intellect and the less one thinks on them the better." No very rigorous logic there, in fact no logic at all. Any one might be commended for his logic if he were permitted to leave the question of the future life out of the equation. Professor Osborn, whom Bradford quotes, does not leave it out. He confesses that the loss of the biblical foundation of morals is one of the chief causes of human decadence, but considers it due to a "misunderstanding of evolution!"

Gamaliel Bradford confesses that he himself is egocentric not ethnocentric. He would be pleased to make others happy if he could, but he longs to be happy himself. His "ego cries out for God simply for itself, and if it is to be wiped out like a dewdrop in the sun," words cannot express his utter "indifference to the well-being of the race, of the world, and of the universe." We sympathize with him. "Millions of others" sympathize with him, and it is in that direction that "rigorous logic" lies. He is disgusted with Dr. Cadman's attempt to marry evolution to Christianity and so are we. It cannot be done. The conflict between the two is irrepressible, and what Gamaliel Bradford needs is to forget modernistic theology and, for that matter, theology altogether; and also to give less attention to the scientists and philosophers and novelists that he has been following all his life, and take the Bible in his hands. Jesus Christ said, "If any man willeth to do the will of God, he shall know of the doctrine, whether it be of God or whether I speak of myself" (John 7:17).

How earnestly does Mr. Bradford's ego cry out for God? If he wants God more than anything else we can pledge him no disappointment in finding Him.

* * *

Mr. Geo. F. Washburn is the commander of the Bible Crusaders of America and a member of the Methodist Episcopal church. Chas. E. Locke is a bishop of that church, and Mr. Washburn poses to prefer charges against him at the next General Conference. And he would seem

to have good and sufficient ground therefor if it be indeed true as he claims, that the bishop regards the authority of the Bible and belief in Christ's deity, atonement and resurrection as non-essentials. The organ of the Crusaders in a recent issue contains this bold editorial utterance:

"If Methodist bishops can boldly, defiantly and officially broadcast their ultra-modernism, infidelity or agnosticism with impunity and thereby deny the fundamentals of the Bible, it is moral cowardice on the part of the ministry and laity to permit it."

* * *

The Nation and Atheneum, a London weekly, recently published the results of a questionnaire on religion from 1338 replies, and the *Daily Englishmen News*, London, did the same, but from more than ten times as many replies.

The replies received by the *Nation and Atheneum*, showed its readers to be largely atheistic, but those received by the *Daily News* showed the opposite. Commenting on the results the latter said:

"There is no doubt about the general beliefs of a majority of these readers. They are 'practicing' Christians, believing strongly in a personal God, in personal immortality, in the divinity of Christ and in the inspiration of the Bible.

"The answers justify the belief that the creed of the ordinary middle class Englishman is still what might be described as 'common sense' Christianity and has not yet been much affected by the spread of agnosticism."

* * *

Glasgow, Scotland, has an election this month, and the wets are growling at the prospect of losing another 1000 saloon licenses when the ballots are counted. But the curious part of it is that they are laying the responsibility on the work of **Moody and Sankey** *Still Live*

Chicago Daily Tribune some weeks ago, affirmed that it was when those two evangelists entered the land of the thistle, that the revival movement was started which has now reached such momentum as to threaten the removal of Scotch whiskey out of Scotland! Mr. Hammond even mentions Sankey's "Sacred Songs and Solos" as the instrument that has brought "the Free Church of Scotland together with the United Presbyterians in a combined temperance movement." "Yea," says one of the chiefs of the anti-prohibition clan, quoted by Hammond, "yea, Sankey's music inculcated the Scottish churches with a spirit of evangelism from which they never recovered."

Again we say, thank God for Moody and Sankey. Their works do follow them. Liberal theologians and advocates of the social gospel, charge evangelicals with carrying their heads in the air, and knowing nothing and caring nothing com-

paratively, about the needs of humanity in the present time or the betterment of world conditions. There never was a fouler slander. Evangelicals care more about the needs of humanity at the present time and more about the betterment of conditions than any other class of people upon the earth. And they know more about these things too. They know that the gospel of God's grace is the best and most thorough way of bringing them to pass, and they keep right on preaching that gospel, turning neither to the right hand nor the left, and every once in a while a stunner like this in Glasgow is brought to light in demonstration of the practicality of their labors.

Keep up the good work brethren! When you are following in the footsteps of Moody and Sankey you are following in the footsteps of our Lord Himself. The Son of Man came not into the world to proclaim a social gospel but to save that which was lost. All men are lost, but as soon as they become saved, their social and economic conditions are immediately bettered. And they themselves better them.

* * *

Naturally we have been interested in the discussion about disarmament progressing, if that word accurately expresses it, at the Geneva conference.

"**Good Solid Rock**" But we were struck especially by an observation of the Geneva correspondent of the *New York Times* who, in speaking of the committee in charge of the matter, said it was doing valuable educative work, but that it was difficult to see "just where good solid rock can be found on which to commence the temple of disarmament."

The correspondent said it. "Good solid rock" cannot be found until the nations are changed in their thinking, and the nations cannot be changed in their thinking until the individuals composing them are so changed. But the revolutions in Europe of late indicate that no such change is in process. As another correspondent said, "So long as men want to fight, or even regard fighting as a possible solution of their problems, they will find weapons to fight with. There is only one thing that can keep the nations from periodically going to war, and that is the unlimited spread of good-will."

"The unlimited spread of good-will." That means the millennium. That means Jesus Christ and His coming again. It is for that we are looking, and working, and praying. Every soul saved by the preaching of the gospel brings that day the nearer. Faithful pastors, evangelists, missionaries and teachers throughout the world, are doing more to hasten disarmament than the League of Nations at Geneva. The League of Nations is looking around for "good solid rock" on which to commence the temple, but the "laborers together with God" have been building the temple upon such a rock for some time.

* * *

The MONTHLY has never presented its readers with a more sacred contribution than that from the pen of the late Rev.

Moody Bible Institute Monthly

Charles C. Cook, appearing on another page and entitled, "The C. End of the Road." When it came into our hands only his name was attached to it, and we added the location, hesitating whether to write Montclair or heaven. It was penned in Montclair, but it seemed to come to us from heaven where its author now is. Let none of our subscribers fail to read it. Its testimony is unusual, and we believe it will bear fruit an hundred-fold. Nothing that Charles C. Cook ever spoke or wrote in the forty years of his faithful ministry, will go to the souls of men like this which he breathed out as his feet were "standing within the gates." His dying reminded us of Jacob who, when he felt the end drawing near, "strengthened himself, and sat up on his bed, and worshiped." As Kuyper says, "Jacob did not permit himself to be overcome by his weakness and distress, in

order that in dying he might glorify God." The same seems to have been true of Mr. Cook, who on his dying bed offered unto God the "fruit of his lips" in a better way than he ever had been able to do before. "Precious in the sight of the Lord is the death of his saints" (Ps. 116: 15).

* * *

A grateful mother writes as follows to the Moody Bible Institute: "I do thank God for the training my three boys have had at the Institute. When **A Grateful Mother** Frank was ordained on June 22, 1926, at our church, he passed a marvellous examination, and at its close this inquiry was made of him: 'Does the Moody Bible Institute give such thorough training in Bible doctrine to all its students as this examination shows?' God has

indeed greatly blessed my family through your ministry."

The Moody Bible Institute wishes us to pass on this expression of gratitude to its donors all over the world, many, if not most of whom are among our readers. Without their gifts in small as well as large amounts, the work of the Institute could not be carried on, and to them quite as much if not more than to its teachers and officials, is the gratitude of this mother due.

The training of the Institute is given free to both men and women students, and any other mothers or fathers who are interested for their boys and girls in the same way as above, are cordially invited to correspond with its management, addressing their letters to 153 Institute Place, Chicago. This invitation is extended in the name of the Institute to Christians of every denomination and in every part of the world.

The End of the Road

By Rev. Charles C. Cook, Montclair, N. J.

December 17, 1925.

LAST night at about nine o'clock my nephew, who is a surgeon in one of our largest hospitals, where during the day I had been examined for a hitherto unsuspected internal ailment, informed me that my trouble was of such a nature that an operation was hardly advisable, the case being too far advanced, and that a few months, possibly a year, would bring the end.

The method of his presentation of the subject was altogether to my liking: he was frank and yet sympathetic, meeting all my inquiries with intelligent responses.

It may be imagined my feelings were unique. Here I was, according to all human reckoning, face to face with an unalterable destiny, soon to result in the experience called Death! Of course I had often thought of my latter end and tried to imagine what it would be like. Now I know—the program lies before me. For many years it had been my desire to at least reach the age of seventy, this to my mind being an appropriate rounding out of life. But if when I say seventy, God says sixty-five, who am I to demur?

My night was not spent in restlessness, nor with worry. There were alternate periods of sleep and wakefulness, during which latter there were many serious reflections. Among them was a sense of satisfaction that my temporal affairs were in such state as to require the minimum amount of attention on the part of my loved ones after my decease. Then the pleasing thought that there were no differences with my fellows to compose; no broken friendships to mend; no apologies to offer; no forgiveness to ask; nor that any, so far as I could recall,

had aught against me for injury done them. Though with it all there was the desire that there might be a condoning on the part of my friends of all the frailties and foibles that I must have shown many of them during the years of our acquaintance.

There was sadness at the thought of leaving those I love, but this was tempered by the assurance, that, even at the longest, the separation would be brief, and then would come the never-ending delight of fellowship with them.

There came, also, some regret that I could not labor a little longer in the cause that is so dear to me, but this, being entirely God's concern, was soon dismissed.

The hope that some whom I most dearly love might be brought into the blessed life through my home-going was a deep yearning and evoked fervent prayer. The disposal of my books and other items, together with what directions I would leave for the simple obsequies, also suggested themselves.

But above and beyond all else came the wonder as to what the revelation that will soon burst upon me will really be like, when after a few months, perhaps only weeks—of further waiting, and, it may be, suffering, I shall pass beyond the veil and be in the presence of the radiant Christ!

These were some of my thoughts as I rested on my bed, and always entwined with them, asserting itself now and again, was the mental tendency to adjust myself to the new, and, in a way, startling outlook.

Now in the full light of day, with great calmness, I am writing this account of my strange feelings, sometimes almost

with the sense that it is some one else whose state I am describing.

My belief in all that I have preached for years is strong. "The glorious gospel of the blessed God" is still the transcendent theme; and I am filled with gratitude that I have been privileged to preach salvation through the atoning blood of Christ for forty years. My hope in His coming again is not abated, and though I shall likely not be among those who will be caught up without dying, I shall none the less hear the shout, the voice of the archangel, and the trump of God and with an immortal body follow in the train of the glorious Redeemer through all eternity.

While waiting, I shall pray that He will allow the minimum of physical distress, and—what I have long been asking for—that my end may be accompanied by such victory and peace as to be a convincing testimony to all of the reality of the truth I have professed.

Not the pagan stoicism of "Thanatopsis" is a comfort now; no, nor any merely human philosophy, rather it is found in the promises of God, and in the simple accents of faith as found in the sweet hymn:—

"Jesus can make the dying bed
Feel soft as downy pillows are,
While on His breast I lean my head
And breathe my life out softly there."

February 17, 1926.

Acting on the judgment of physicians, friends, and my family, I decided to submit to an operation which while only intended as an expedient, gave promise of extending my life for a period, by allowing the stomach to function. This took place on December 30 and was an entire success.

November, 1926

Dr. J. Stuart Holden, of London, England, has been engaged for Founder's Week Conference next year

I was kept in great peace the night before the operation and during the morning's preparations. When trundled to the operating room there was no apprehension, and I feel sure no acceleration in the pulse. At the crucial moment when the anaesthetic was administered I had the sustaining conviction that if I did not awake on earth again, my next experience would be that of looking in the face of Jesus in the glory.

After nearly four weeks in the hospital I returned home on January 23, the understanding being that on my gaining sufficient strength I am to return to the hospital on visits for another series of X-rays and possible radium treatment; though there is no assurance of benefit. Until something more definite is known all is suspense, with the main trouble still untouched.

March 12, 1926.

It is becoming clear to me that unless God works a miracle—which I believe He sometimes does—my departure will not be long delayed, for instead of becoming stronger, I seem to be growing weaker steadily; the poor stomach seems unable to digest sufficient food to add to, or even maintain, my strength; so daily am I looking for that signal in my physical condition that will indicate that only a few more days will intervene before my homegoing—death to ensue from starvation.

Several reflections present themselves frequently. One, that in the face of eternity I do not know of a line in my writings, or a word in my teachings, that I wish to change.

Another pleasing mental exercise has

been the imagining of what I shall soon see and experience. Just what will it be like to meet Jesus the Lord? What will He look like? What will He say to me? How soon and under what circumstances will I meet the saints I have known here? My mother—what will be her appearance and manner?

The occupations of heaven: its music, scenery, activities! What a prospect!

Then, as God's plan unfolds or progresses, the coming with Christ back again to earth with a glorified body, to be assigned to my place and given my status in the government during the millennial age!

In indulging in these pleasing reflections I feel that I am being rewarded for the long years of devotion to the blessed Word in which these things are made so real to the heart of faith, being entwined in the very spiritual fiber of the believer. They and all God's promises now show their sustaining power. They are not "cunningly devised fables."

March 24, 1926.

Various tokens seem to presage the end: a diminishing eating capacity, an increasing weakness, and a persistent aching pain in the region of trouble. God has a fine opportunity here for working a miracle, if He will, either with or without means. I am willing that He should do so but haven't the slightest assurance of it. If He has set the time of my departure at an early date, that too will suit me well.

"God's will my choice,
Nothing more, nothing less, nothing else."

I am trying to reach the plane of faith of the dying Christian, who, when

a friend expressed wonder as to what reason God could have for allowing a child of His to suffer so, replied, "I am as content as though I knew a hundred reasons; God's will is the sum of all reason."

Soon I will see the wondrous Being at whose feet John fell as one dead when he saw Him in apocalyptic vision. He, so reassuring to John, will, I am sure, be just as gracious to me. He will be my close friend and I His companion forever. All this because of His abounding, inexhaustible grace.

My husband departed to be with the Lord on Sept. 5, 1926.

(Mrs. C. C.) Emma C. Cook.

FILLED WITH THE SPIRIT

It is one thing to have the Spirit; it is another thing for the Spirit to have you, and what He wants is to come in and fill every part of your being.

Do not think of the Spirit of God as some vague influence, some mystic force. He is a person, the third person of the blessed Trinity, with all the attributes and powers of personality, and it is not so much a question of having more of Him as it is His having more of us. What a terrible thing it would be if you and I lived satisfied with anything less than God's best purpose for us! If you are living a life that is not filled with the Holy Spirit, you are being satisfied, or trying to be satisfied, with something less than God intends for you.—Rev. W. H. Aldis.

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You may send us your order now.

Moody Bible Institute Monthly

THE BIBLE A BOOK OF PROMISE

The characteristic which unites all the literature of the Bible in one homogeneous book, is promise. It is all a literature of promise. Promise is the golden thread which binds all these books together in one common book. This is the natural affinity which selected and combined in one library these literary remains of fifteen centuries.

The Bible is the promise of God to His children whereby He bestows upon them what otherwise they never could have possessed. This claim is indicated in the titles, Old Testament and New Testament. It is indicated by its structure. Its first five books are books of law, but all its commandments are combined with promise, and to every one is attached the condition, "If ye be willing and obedient, ye shall eat the good of the land." This characteristic of the law is emphasized in one of the closing chapters of Deuteronomy.

"I have set before thee this day life and good, and death and evil." Its historical books are not the record of national achievements. They are the record of God's fulfilment of His promises to the people of promise, and of their failure to fulfil their promises and the disastrous results in their national life.

FORGIVENESS AND JUSTIFICATION

What do we mean by that word "justification"? Forgiveness is a negative idea; it is a putting away of sin. This is a glorious truth, but it does not always bring peace to the conscience and peace to the heart. Justification is positive. We have sinned, but the moment we accept the Lord Jesus Christ as our Saviour by faith, God treats us as if we had never sinned at all, and were clothed with the very righteousness of God Himself. In justification God treats us, reckons us as if we were as righteous as He is. That is an amazing doctrine in 2 Corinthians 5:21, which tells us that He who knew no sin was made sin on our behalf. Why? "That we might become the righteousness of God in him." That is to say, that on the Cross of Calvary, the Lord Jesus exchanged places with us; He suffered in our stead as our substitute.—Rev. E. L. Langston, M. A.

Marred more than any man's! Yet there's no place
In this wide universe but gains new grace
Richer and fuller, from that marred face!

—J. M. G.

The Romance of the Bible

By Rev. G. Campbell Morgan, D. D.

A sermon preached in Bristol, England, and reported by our special correspondent.

THE romance of the Bible! Our language is a wonderful language. We have laid tribute on almost all languages, and piled them all up into our own. That means a man has to be careful when he uses a word, lest one should understand it in one way and another in another way.

When I prepared this address I went back to my title and said, "Romance? I wonder whether I have any right to use that word at all?" I took my dictionary and looked up some of the definitions. The first was: "A work of fiction or adventure." That is not what I mean when I speak of the romance of the Bible.

I found other definitions. I will read this one to you: "The blending of harmonies, the imaginative, the marvelous imagination in action, ideas in things or literature." I thought, "That will do, I will keep my word."

I am not tonight dealing with any particular text or paragraph. I want to take that Book, put it here on the desk and talk to you about it, first, just as a book, secondly, as to its language, then in its contribution to human thinking, and finally, as to the influence it is exerting in human life. These all grow out of one another.

I

The Romance of the Bible Just as a Book

I do not ask that you believe it at all but look at it as a book. There are three tests of a book. How does it sell? How long does it live? And then the last and severest test, its translatability. That is a good word. Everybody here knows what it means.

Of course, the question of sales is limited. The moment you see a book running up to the thousand and ten thousand you know there is something in it appealing to human interest. That is the first test of value, but not the severest. A far severer test is: How long will it live? Some best sellers don't live long. Thank God! Some of the novels of the present day will be lost and forgotten, while Dickens and Thackeray live on.

The last test is translatability. Let me give you some figures. The British and Foreign Bible Society in the last half century has printed, published and sold of this Book close upon three hundred million copies! The daughter society in America in the same period of time has printed, published and sold in the neighborhood of two hundred million! Here are two societies in a half century which have circulated five hundred million copies of this Book. Can you put any other book beside it? There is no book man ever published that has sold to such an extent. I have not mentioned the

*Open thou mine eyes, that I may behold
wondrous things out of thy law.*

—Psalm 119:18

Oxford Press, the Cambridge Press and many other publishing houses which produce it. It is the best seller in human history.

II

The Romance of the Bible In Its Language

The romance is yet more remarkable when you come to the subject of translation. Homer has been translated into twenty languages, Shakespeare into forty languages. What about this Book? The British and Foreign Bible Society is printing this Book, or part of it in over 580 languages!

Indeed while we are gathered here in the Central Hall in Bristol, that Book is being printed and circulated in close upon 800 languages, spoken by nine-tenths of the human race!

Let me go quietly and you sit tight with me. Of these 800 languages, just about 300 had no written form at all until the language was reduced to writing and a grammar built to put that into print. It is difficult to get that across; but you know what that means, that people who talked knew nothing about a written form. But they talked, and do you know that it means to go and listen to them until you yourself have learned their language, and then to sit down and create for them an alphabet and a written form? That has been done 300 times in order to give this literature to men and women of different languages.

Dan Crawford's Narrative

I wonder how many of you heard Dan Crawford's thrilling narrative the last time he spoke in Bristol?

What romance there is in the story of Dan Crawford! He went to live in the long grass of Africa. Language? Yes, they were talking, and they did talk! He had to set himself to learn the language. He made a grammar, and had the talk translated into writing. In 1913 he came out of the long grass. He came to England and to the United States. And when he came to England he wrote something about that language of the men in the long grass. It was so arresting that he received an invitation from Oxford to lecture on the language of the men in the long grass before all the professors of Oxford. I had it from the professor of languages in Oxford. He told me he had never heard such a wonderful story. Here was a language more rich in accents and melody than any, including

the wealth of Greek and Hebrew, which had never been written, but which had been preserved in all its marvelous purity among these people. When you talk about backward races try and account for the

language of the men in the long grass of Africa, it will land you in a problem and bring you a little light.

A bishop told me he had to translate the letters of Paul to a people who had only three prepositions in their language. Some one had to translate the letters of Paul into the language of a people in whose mentality there was no association between cause and effect. It is difficult to "get that over" to you. You were born realizing the relation of cause and effect. He had to translate Paul's "therefore," to a people who had no notion of cause and effect.

Another told me he had to translate Isaiah to a people who lived in the tropics and when he came to the proposition "though your sins be as scarlet they shall be whiter than snow," they had never seen snow!

And now here is the marvel. Wherever it has been done the literature of the Bible has made the same appeal. Are you following me? There are no books to which you can do that. Some books are appealing to the Anglo-Saxon mind, but translate them into French and the Frenchman will never feel their appeal at all. But there is a literature translated ten, twenty, eighty, hundred, eight hundred times, and wherever it goes it appeals! It is a literature which reaches down underneath superficial things of caste and class and divisions, to the ultimate things of human nature. It is the romance of all romances that you can take a book and put it into eight hundred languages, and wherever men have it in their tongue they find it has the same appeal.

Pass on for a moment. If I go into a bookstore and the man tells me these things about the Bible, I want to purchase it. I must investigate that Book. What is it all about? I want the hang of it. I begin to look into it.

The Bible Is a Building

I find it is not only a book, it is a building. I might state here, it is to me so perfect in its unity that you cannot break it by missing out a chapter without threatening the whole superstructure. It is not a book, it is a library. I find within the covers there are sixty-six little books written by about twenty different authors, over a period of at least 1500 years between the earliest book and the latest. Mark the marvel of that! Pass over fifteen centuries and take sixty-six little books. There is not a long book

in the Bible, not a book that you cannot read in an hour and a half, not one. Pass across fifteen centuries and pick out of the fifteen centuries, sixty-six little books, put them together, stitch them up, call them the Book, start selling them. That is what the Bible is. That is the marvel of all marvels, the romance of all romances!

And yet, on the other side of the Atlantic there are wits trying to get a new Bible. They have a movement you have not here, called

"The Shattering of the Old Bible"

an impertinence, not to say a blasphemy. They told me they have this in Los Angeles. They are going to write a new Bible. I don't object to them writing a new Bible, but I want to suggest that they leave the old one alone. Do not alter this. That is not quite fair.

In this Book you have the great writers among the Hebrew people, and those in the Christian church later on. Do you know how they were grouped? Can you tell me the history of the canon? How it came to pass that these Old Testament books came to be considered as the authoritative religious literature of the people? If you can tell me, it is more than any Jewish rabbi can. They admit the difficulty. You can study the history of the canonical Scriptures. You can listen while they tell you the Scriptures fall into three parts, Law, Prophets, Writings, but they cannot tell you exactly when and where the whole came into unity.

Without entering into it more fully here, you have the Hebrew Bible, here you have the literature of the Christian church, and cannot say why these were included and others excluded. But here they are, and for 1700 years these little books, selected somehow, put together somehow, have passed down the ages, selling, living, translated, as no book ever has. The romance of it when you think of its nature, how it came to be a book! I am inclined to think, perhaps it isn't quite fair, but what George Macdonald sang about the babe may be sung about the Bible:

"Out of the everywhere into the here."

III

The Romance of Its Contribution to Human Thought

I want to talk to you about the contribution this Book has made to philosophical, theological and scientific thought. This Book is not a system of philosophy, it is not a theory of theology, it is not a scientific treatise. This Book, I cannot say, does not give you an ethical code, because it does, and yet, if you look at it for a moment in the most general way and think of what it has done and is doing in its contribution to philosophical thought, to ethics, to science, you are in the presence of that which is extremely elastic.

You say, "What relation has the Bible to philosophy?" I will suggest this to you. The Bible, being obeyed, will lead philosophers to the finding of that which has been their great quest through the millenniums. The whole system of

philosophy, as you who know more about it will agree, the whole thing has been a magnificent attempt to find an answer to the question, the one primal and fundamental question. What is that question? Pilate asked it when he stood face to face with Jesus: What is truth? Forgive me for reminding you of so self-evident a thing,—philosophy is a quest for truth. It has been a wonderful quest, honest and sincere, through all the running centuries, and new thinkers have brought in new ideas to the light, snuffing off the mistakes of those before them and planning a way for others to follow. And all along they have said, What is truth?

Pilate Was Not Jest

When I was at home in my study I did what I love to do,—took down Bacon's essays. I took down one that says, "What is truth?" said the jesting Pilate, and did not tarry for an answer." I am always at war with Bacon when he said Pilate was jesting. He was not jesting. He stood face to face with a personality that baffled him, an intellect that struck at the depths of his nature and propounded questions that baffled him.

The old Hebrew philosophers did not begin with a question. You may see they did not. You have three books in your Bible which are philosophic—the books of Job, Proverbs and Ecclesiastes. What does the Hebrew philosopher do? He begins with an affirmation. He made an affirmation as the basis of it, then he made a deduction, then he began to inquire whether he was right or not.

He began with an affirmation. What was it? "God is." He then made a second affirmation, "All wisdom is in God." From this he made a deduction, "The fear of the Lord is the beginning of wisdom."

The Hebrew philosophers said, "There is no unsolved riddle of the universe ultimately, it is held in solution in the mind of the God of the universe, because in Him is no darkness at all. All wisdom is in Him, and if man would be wise he must first be right with God." In talking about morality, in talking intellectually, all your Bible proceeds upon that subject.

I submit to you that the Bible is the standard of the philosopher. He will never find the ultimate conclusion which is his quest until he takes God into account. At least I submit to you that as a contribution which it is worth while making. It is the fashion of the age to ignore it. I am inclined to think the philosopher is coming back nearer to it. This whole world still lies flooded in rack and ruin because of the philosophy that shuts God out—shuts Christ out. I wonder if we see now how the Bible keeps on, keeps on, in its history, its poetry, everything, telling men that there is no secret from God? There is a mind behind everything, knowing all, the All-wise, and man will only find the solution of his problem by getting right with God.

The Bible Gives You a Person

The second line of contribution to

human thought is in the realm of theology. The Bible is not a systematic theology. And that means you are perfectly right in preparing your own systematic theology based on the Bible. I have no quarrel with systematic theology. It has its place. Any man preparing for the work of the ministry and interested in theology has a right to dedicate his life to writing a new systematic theology, provided when he has written it he signs it, and puts upon it words like this: "This is what I understand up to the present to be the truth concerning God and concerning biblical revelation. If God gives me more light in ten years I will burn this and write another."

The Bible does not give you systematic theology. What does it do in the realms of theology? It gives you a Person and that Person is the interpretation of God. That is a very blunt way of putting it. I can take up my Bible at home and study it without any notes. I have visions of God. I meet Him in the might and majesty of truth. I find Him almost immediately in the attitude of concern over chaos, brooding over it. I find Him with names and titles full of wonder and suggestiveness. Not only in the beginning but all along the way, I have seen sunbursts, glimpses of light, illumination, and after that when I get into the New Testament I am getting into the realms of a Man. When I am there I have found God. That is God.

Will you allow me to use a theological term? I would not explain it, but for the sake of some boys here. Christ is God's invisible anthropomorphism. That is, the method of the putting of God into the embodiment of a man. That is what God did. He revealed Himself to man through man. There is no other way by which man can grasp the idea of God. You take the great idolatries of the world. What are the gods that men have made for themselves? They make them of men. When you think of Confucianism you are bound to think of Confucius as he is in the mind of man. It may be imperfect, but you do it. Men have done it everywhere. Men seeking after God, trying to visualize God for themselves, have taken their own personality and flung it out into entity. The gods that men have worshiped have been magnified men. The Bible's contribution to theology is that it is the literature of a Person, and that Person the interpretation of God.

Prayer a Scientific Act

Some one said, You spoke of its contribution to scientific thought. Certainly. In what ways has it made contribution to scientific thought? The Bible whenever present does immediately create the opportunity for human thinking, because it is the one elementary vehicle devoted to true science. If a man talks out of harmony with that, he is as my American friends say, "talking through his hat." But talking through your hat you see the effect you produce. The Christian religion sets men free to think honestly and daringly in the presence of the universe and to inquire.

This passion for truth is the charter of

Moody Bible Institute Monthly

To avoid disappointment make early reservations for Founder's Week Conference February 1-5

scientific investigation. When Jesus spoke about prayer,—ask, seek, knock, He says that because prayer properly understood, is the most scientific act man is capable of. Your scientists are asking, seeking, knocking at barred doors. Christianity has created the opportunity for it.

Once more the Bible is standing by the scientist and saying, You have every right to investigate it. But the goal must be the truth. And you have no right to ask men to accept as final fact anything that is merely hypothesis. I am talking generally, and that is all I desire to do. The Bible is asking for absolute truth. But the way men ask us to accept as fact what they have not yet proved; the Bible calls a halt on that way. You have done wonderful things. I am not speaking disparagingly at all. The dissolution of the atom and the divisibility of the atom round the nucleus are wonderful discoveries. I am not quarreling with it. But go on working, and do not put down a stage in your progress as a final fact. Find the truth. Investigate all, and do not anathematize results, but still clamor for the truth.

IV

The Influence of the Bible on Human Life

The romance or influence of the Bible upon life, on art, on all human striving and hoping is after the infinite and eternal.

Are you following these groupings? I may just suggest to you the lines. Some say the Bible is not strictly moral, there are immoral things in it. If you will find me one, I will give up preaching. If you will find me any story which has produced an immoral result in the life of lass or lad, man or woman.

Oh, yes, I have known lads and lasses, God pity them, largely because they came from homes which were not what they ought to be, who have gone hunting for things in the Bible impure. If you bring an impure mind to the Bible, you can find impurity. But I am talking of its general influence and I declare wherever it has gone into the 800 languages, the Bible has been cleansing, purifying, uplifting, ennobling.

Its influence on art has been a supreme one. A writer in a magazine a little while ago, a foolish fellow, writing about

Jesus, said whatever He had done for the moral or spiritual redemption, He had done nothing for art. He went on to say Jesus never wrote a poem or composed a symphony or painted a picture or wrote a book. Can you imagine any man being fool enough to write that sort of stuff? He never composed a symphony, but when musical melody mounts to its mightiest measure, it celebrates the "Messiah." He never painted a picture, but round His cradle and cross the artists of the ages have gathered. I grant you He never wrote a book or a note but in dust, which the wind blew away, but the literature of the world is the greatest the world has ever known when it derives its inspiration from the Bible He gave to it. The Bible culminated everything and gave art its final glories and made it translucent.

How much time have you given to the study of the Bible? I ask the question. Answer yourself. Outside the church you are uneducated if you have not studied this Book. Inside, you are renegade to your highest privileges if you neglect this literature.

Reaching the Caddies

By Milton C. Dodd, Newark, N. J.

SOME time ago the Lord laid upon my heart the need of a spiritual work among the caddies of the golf links.

I spoke of the need to a number of Christians, but no definite action commenced, until one Lord's Day at the Berean Bible Class of the Central Presbyterian Church, Newark, N. J. We were praying for several requests, when a brother arose from his knees after praying for the caddies and called for a volunteer contribution of Testaments. Immediately the movement sprang into being and we believe it is of God.

Next we considered and prayed how to get in touch with the boys, for they are almost constantly out on the links. However, God has things arranged. We went to three clubs and saw the caddiemasters or any person who could grant permission for holding a service for the boys and the distribution of the Gospels and Testaments, and each of the three clubs granted permission. At the first club, we learned that there were 140 boys on the roster, at the second, nearly 300 boys, and the third, 100. Thus we found a field of over 500 boys.

These boys do not have religious instruction and worship on the Lord's Day, at least most of them. They learn swearing, obscene stories, gambling, stealing and many other sinful things. They earn considerable money for a boy, averaging nearly \$3.00 per day. The little boys are under the influence of older boys, frequently very wicked.

Think of the number of golf clubs keeping boys away from the Lord and the boys a prey of the Devil! I have a list of 35 clubs in this district and if each only had 100 boys on its roster, it would mean 3,500 boys away from home and Sunday-school influence.

The men for whom they caddy are supposed to be socially and commercially their examples, but oh, what a responsibility it all is! The blood of these boys will cry out some day.

We learned from the clubs that there is a general time that the boys congregate at the caddies house, either between 12:30 and 1:30 noon, or in the morning between 8 and 9.

We are speaking to the boys of a number of clubs at present and trust the Lord will grant us the opportunity of speaking at more. We select some man who has good gospel messages for boys, and after his message we give the boys one of the Gospels. In about two weeks we return to the club and give the boys another talk and another Gospel. After they have read the four Gospels we give them a Testament. We try to impress upon the boys the sacredness of God's Word, telling them if they don't want one of the Gospels not to take it and destroy it.

After the first meeting among the boys, we learned that our effort was rewarded and since then, we have seen and have heard what this wonderful gospel can do.

Is there a golf club near you? Perhaps there are several. Can you join us in giving the boys the Word of Life?

"Pray the Lord of the harvest to send forth laborers into the harvest."

"He judged the cause of the poor and needy; then it was well with him; was not this to know me? saith the Lord."

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

CHICAGO, THE HEALTHIEST LARGE CITY

Chicago leads in the lowest mortality and in the highest birth rate. In the year 1925 out of every one thousand persons in Chicago 11.5 died. Of the cities with populations of one million or over, Berlin comes second with a death rate of 11.7 per thousand persons, and New York third with a rate of 12.2. That Chicago's health has kept pace with its industry and general progressiveness is shown by the following comparisons of the death rate per 1,000 persons in nine cities:

Chicago.....	11.5
Berlin.....	11.7
New York City.....	12.2
Vienna.....	12.9
Philadelphia.....	13.2
Buenos Aires.....	13.7
Paris.....	14.7
Bombay.....	25.4
Calcutta.....	32.7

Chicago's climate has the right mean temperature and moisture to stimulate active outdoor life. This means building up resistance to sickness of all kinds. —Department of Health, Chicago.

What Is Theosophy And What Does It Teach?

By Rev. James M. Gray, D.D., Moody Bible Institute, Chicago

IN the last issue of the MONTHLY editorial mention was made of the presence among us of the theosophic prophetess, Madam Besant, and her protégé, Jiddu Krishnamurti, whose body is in preparation to receive "the Christ" according to her forecast. Their presence here and the convention staged with it together with the laying of the cornerstone of the theosophic temple in Wheaton, Ill., presage a revival of interest in that cult which may give interest and value to a statement of facts concerning it and a brief review of some of its teachings.

That which is here recorded is taken mainly from a volume, entitled, *The Perfect Way, or The Finding of Christ*, by Anna Kingsford, M. D., of the Faculty of Paris, and Edward Maitland, B. A., Cambridge. The volume is numbered five in an "Occult Series" published by Frank F. Lovell and Company, New York, 1890, the advertisement indicating that its contents consist of lectures delivered in London, before a private audience, a few years previously.

I

Earthly Sources of the Cult

The authors speak of the contents of the book as a discovery and a recovery. A discovery of the nature and method of existence, and a recovery because, after it had been discovered by them at first hand, it proved to be the "secret doctrine of all the great religions of antiquity, including Christianity, the doctrine commonly called the *gnosis*, and variously entitled Hermetic and cabalistic." Gnosis points to that false philosophy of Gnosticism against which the apostle Paul inveighs in the church epistles, especially in that to the Colossians. The Hermetic books were the sacred canon of the ancient Egyptians attributed to Hermes or an Egyptian god, sometimes confounded with the Greek Hermes, who was supposed to be the originator of Egyptian art, science, magic, alchemy and religion. "Cabalistic" is from "cabala" designating the esoteric doctrine of Judaism, which assumes that every letter, number and even accent of Scripture has an occult or hidden meaning.

Particular attention is called to the circumstance that the contents of the book were originally made known to a "private audience." Indeed all through its pages we are reminded that the cult it promulgates is only for the intellectually and spiritually elite, "that is, for all who know enough to be able to believe," as the Preface says. For such as these as can exercise their faculties "in complete independence of the physical

organism," the book, we are assured, constitutes an absolute confirmation of the recovered gnosis (knowledge). "It demonstrates the reality of the soul as ego; the multiple rebirths (reincarnations) of this ego into material conditions (other bodies); its persistence through all changes of form, and state, and its ability while yet in the body, to recover and communicate the knowledges which in the long ages of its past as in individualized entity, it has acquired concerning God, the universe and itself." A large program that, but one which has a strong and subtle attraction for some minds, those, to quote the book, "who have intelligent cognition of the subjects concerned."

How Opposed to the Bible

I would pause here however, to point out the diametric opposite of this to the Bible. There was nothing occult about the knowledge revealed to the Israelites at Sinai when they were directed to teach God's words diligently unto their children; to "talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up" (Deut. 6:7). There was nothing occult about Ezra's post-exilic ministry in Jerusalem, when he "opened the book in the sight of all the people," and "read in the book the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:5-8). The "common people," not the intellectually and spiritually elite, heard Jesus gladly, who "spake openly to the world," and who bare record, "In secret have I said nothing" (John 18:20). And note especially, the testimony of Paul against the gnostics where, speaking of Christ, he said, "Whom we preach warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:28). The gospel knows no aristocracy of grace. In Christ "are hid all the treasures of wisdom and knowledge" and every man, the humblest believer in His name is potentially the possessor of all His promises.

II

The authors tell us that *The Perfect Way* was written to meet the peculiar circumstances of these times when the faith of Christendom is languishing. That faith is languishing they say, because it is "brought into perpetual conflict with science." The supporters of Christianity have a task imposed on them to "endeavor to keep pace with scientific speculation," the authors continue, but this is a task of which Theosophy is

relieved because it conceives the plane of religious faith to lie, "not where the church has placed it in the sepulchre of historic tradition, but in man's own mind and heart."

Parallels Modernism

Do our readers appreciate the close parallel here between the teaching of Theosophy and the teaching of Modernism? They both agree that the Bible is not authoritative, but that the basis of religion is human experience. It is not "objective and physical but entirely subjective and spiritual."

Our authors admit that "men renowned for piety and learning" have denounced the practice of thus "wresting scripture from its obvious meaning," but their denunciation, it is added, must include Jesus and Paul, because those "two great lights" affirmed "the duty of subordinating the letter to the spirit and seeking within the veil for the meaning!"

It is astonishing what comfort those words of Paul in 2 Corinthians 3:6 have thus given to theosophists and modernists alike. Reference was made to them in the August issue of the MONTHLY in a reply to the secular editor who wrote about "A Creed That Killed a College." As was then said, those words do not mean what these interpreters would have them mean, but rather the opposite. Paul is not contrasting the letter of the New Testament with the spirit of the New Testament, but he is contrasting the Old Testament covenant of the law with the New Testament covenant of grace. He is saying nothing about the literal or spiritual understanding of Christian truth, but has his eye upon the Judaizing teachers who followed him everywhere emphasizing the law of Moses whereas everywhere he proclaimed free grace. They were the ones who proclaimed the letter, the law, which killed, in which there was no hope of salvation, while he proclaimed the spirit of life in Christ Jesus which set men free from the law of sin and death. The teaching of the one however, was just as literal or obvious as the teaching of the other.

Meant Only for the Few

"There is not one word of Scripture true according to the letter," is the dictum of the translator of the Hermetic books, quoted approvingly by the authors of *The Perfect Way*. No wonder therefore that they add, "Such a view of religion is obviously incomprehensible save by the educated and developed." It certainly is incomprehensible, and hence by so much it cannot be the religion of the true God, which is not in-

comprehensible but clear and easily understood by people of high and of low degree. Its call is, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk, without money and without price" (Isa. 55:1).

III

There are some four hundred pages in the book under review and thus far I have but scanned the Preface, hence I can only give the titles of the chapters or the lectures following. These include the soul, the various orders of spirits, the atonement, the nature and constitution of the ego, the fall, the redemption and God as Lord, or the divine image.

According to theosophic doctrine man is not tripartite as the Bible teaches, but has a fourfold nature. The elements of his nature are, the material body, the fluidic or astral body, the soul or individual, and the spirit or divine Father and life of his system. This last it is which, by a series of reincarnations, does at length so permeate the man "that he is finally transmitted into spirit and becomes one with God" (p. 5).

As a matter of fact, according to Theosophy, the substance of the soul and the substance of Deity are already one and the same. Indeed, there is no other Substance whatever. Of this one Substance the Life is God, and that which is begotten of these two, the Substance and the Life of the Substance, is the Son, or what the Gospel of John calls the Word. He is the expression of the Life and the Substance, and hence He is the Universe which He creates after His own image by means of the Spirit He has received. Every monad of this Substance therefore possesses the potentialities of the whole. You and I, as individual souls, possess those potentialities (p. 17), so the theosophists would affirm.

Transmigration of Souls

Thus we approach the doctrine of reincarnation or the transmigration of souls. From one soul of the universe are all souls. "Of these souls there are many changes, some into a more fortunate estate and some quite contrary." "Human souls that lay hold of immortality are changed into (holy) demons." But the human soul, if it continue evil will be drawn back and return "into creeping things."

Theosophy claims that eminent sages in the past have remembered previous incarnations, the Buddha Gautama for example, recollected 550 of his incarnations. He was the last "Messenger" who fulfilled for the mystics of the East the part which 600 years later was fulfilled by Jesus for the mystics of the West! Jesus Himself, say the theosophists, referred to this doctrine of transmigration of souls in what He said of the beloved disciple (John 21:23), and Paul implies it when he speaks of the Captain of our salvation as made perfect through suffering (Heb. 1:10)! Thus do the theosophists "wrest scripture to their own destruction" (2 Pet. 3:16).

But of course, Theosophy cares nothing

for the Scripture, i. e., the Bible. It draws its doctrines chiefly from the sacred writings of the other ancient religions named above, and it would destroy the Bible and all it stands for if it could. In no infidel or even atheistic literature which I have read, have I met arguments against the heaven-revealed religion more subtle in their character or more dogmatic in their expression than those in *The Perfect Way*.

IV

Theosophy exalts and magnifies Woman in a strange way. From the point at which this book begins to deal with "The Substance of Existence," it mentions Woman about as frequently as it mentions God.

"Elevation" of Woman?

I have mentioned that the book speaks of Substance as one. Of this one Substance the Life is God, and these two, the Substance and the Life of the Substance are one. The Life is spoken of as *He*, and the Substance as *She*, and "to speak of Her, i. e., to speak of Substance, is to speak of Woman in her supremist mode." "She is mystically styled the Blessed Virgin Mary." "In Her subsist inherently all the feminine qualities of the Godhead." "Thus in mystical art *She* is portrayed as Aphrodite, the Sea-Queen." "A Pallas or Minerva *She* is 'Our Lady of Victories.'" "As Isis or Artemis *She* is pre-eminently the initiator and the Virgin clothed in white, standing on the Moon and ruling the waters." "The sages of old recognized her in the symbols whereby they denoted the Deity." I omit mentioning the symbols or their interpretation, except to quote the book as saying that "sex has its origin in the very nature of the Deity," and that "the principle of duality is, for the cabalists, the true God of Hosts." The name of the Almighty, *El Shaddai*, in the Old Testament, "signifies the Breasted God, and is used when the mode of the divine nature implied is of a feminine character." "The manifestation of the divine will and power in creation is followed by the manifestation of the divine love and wisdom in redemption, and the agent of this last is always the 'Woman.'" The object of the teaching of Theosophy is "to enable man anew so to develop the soul, or Essential Woman within him, as to become, through her, a perfect reflection of the universal soul, and made therefore in what mystically is called the image of God." "This is the doctrine of the Soul, mystically called Woman."

Manifestly this review must end somewhere, and therefore I have concluded to let it end with some quotations about Woman taken in sequence, although sometimes separated in the book by several pages or chapters.

Meaning of the Curse

For example, speaking of Eden, the book teaches that "the condition of humanity 'unfallen' and sinless was one of obedience on the part of the sense nature to the rule of the soul." In other words, the sinless state was one of obedience

on the part of Adam to Eve. But by the "fall" this was reversed, "and the Woman or the 'Living' became subject to the sense-nature." This was the curse, "and the curse will be removed and Paradise regained, only when this 'Woman' is again invested with her rightful supremacy." "Hers it is to guide, to rule, to command, hers the vocation of the Seer, the Pythoness, the Interpreter and Guardian of the Mysteries." "The time of the rising of this Celestial Virgin and of the rehabilitation of truth by the Woman-Messias" is thought, by the authors of this book, to be near at hand, and they offer reasons for their opinions.

In this connection it is especially interesting to read (p. 248) that Christianity is a sequel to Buddhism, and that Buddha and Jesus are necessary the one to the other. Buddha is the Mind, Jesus the Heart; Buddha is the Circumference, Jesus the Within; Buddha the Manifestation, Jesus the Spirit; Buddha the "Man," Jesus the "Woman"!

According to Theosophy, it is "the spiritual union in one faith of Buddha and Christ" for which the world's coming redemption waits. "They who would seek to wed Buddha to Jesus are of the celestial and upper, and they who interpose to forbid the banns are of the astral and nether. Between the two hemispheres stand the domain and faith of Islam, not to divide, but as umbilical cord to unite them" (pp. 253, 4). In this union will consist what are called "the second advent and millennial reign of Christ"! Comment is reserved.

Attack on Paul

The book may be said to climax by an attack upon the apostle Paul, who "transmitted to Christianity and aggravated and enforced the traditional contempt of his race for woman." I confess that it was news to me. It was news that Paul transmitted any such contempt, or that there was any such contempt to transmit. Indeed, I had the opposite idea, and I venture to think the same is true of my readers.

It is what Paul says in 1 Corinthians 11, and 1 Timothy 2 that brings this attack upon him. To be sure, Peter says about the same thing concerning women (1 Pet. 3), but then "he doubtless had been overborne in respect of it by Paul." Could anything be more ridiculous! Too ridiculous to be blasphemous.

Hearken to the indictment against Paul, the strength and bitterness of it. His words are "a perversion" due to his false idea of the Fall. "He accepts in all its gross, impossible crudity the fable of the apple and the snake, and declares that because the first woman was beguiled, therefore her daughters—not her sons—must through all time to come bear the penalty of silence and servitude." "It was in his astral and non-lucid moments that Paul enforced the curse Jesus would have put away." Paul appeals to the law and "forgets its chains anew by thrusting them around the necks of those who should be no more 'under the law but under grace.'" "Under the impulsion of Paul, the present state of the church

and the world is the inevitable sequel." Paul was a mighty man to have done all that alone!

What the authors say about Paul's enforcing the curse on women which Jesus would have put away, leads them to quote Jesus Himself in an Apocryphal gospel, so they claim. Some Egyptian legend it is, where Jesus, who is said to be speaking mystically, says,—

"The kingdom of heaven shall come when you women shall have renounced the dress of your sex."

Fancy Jesus saying that! The meaning given is "when the representatives of the soul, namely women, no longer submit to ordinances which cause or imply inferiority on the part either of themselves or that which they represent, but with the soul, are restored to their proper place!"

What Paul Did Not Say

Perhaps before leaving the charges against Paul, it should be said that, in my judgment at least, they are based on a misinterpretation or a deliberate mistranslation of his words in 1 Corinthians 11:7. He is quoted as saying that "the man alone is made in the image of God," that "the divine Idea of Humanity comprised the male element only." His words imply, it is added, "that the woman is a mere after-thought, contrived to meet an unexpected emergency, and made therefore, not in the image of God, but in the image of man." On the contrary, Paul takes pains to guard against such an implication from his words. He says that man "is the image and glory of God, but the woman is the glory of the man." He does not say that she is the image of the man, and the fact that he does not

say so in such a connection implies that while she is man's glory she is *not* man's image. She was in Adam when he was made in God's image, which is in so far an evidence that she was included in "the divine Idea of Humanity" as well as he, Theosophy to the contrary notwithstanding.

This briefly, and very inadequately of course, is what Theosophy teaches on the points touched upon. As Geo. H. Pember says, "The conception of a second league of Babel has been formed in the minds of theosophists. And as surely as it progresses towards its realization, so surely may Christian believers know that ere long the Lord will again say:— 'This they begin to do; and now nothing will be restrained from them which they have imagined to do. Come! let us go down!' (Gen. 11:6).

A Tale of Two Cities Revisited

By William H. Richie, Philadelphia, Pa.

THE early part of this past summer it was my pleasure to revisit, after several years' absence, the cities of Boston and Chicago. After spending some days in each city visiting friends, reading their papers, visiting churches, schools and colleges, and after reflecting upon the things I learned, I have come to a few definite convictions.

In Boston, I was told that there are now 236 different denominations, sects, and cults holding religious services within eight blocks of Copley Square. Immediately I was faced with this question: In a day when there is a cry for unity and getting together of folks, why such a variety in Boston? Why should there be such a dividing and splitting up among religious people?

So I did some reading about the history of Boston and its church life, and learned that most of the old Puritan meeting-houses had been taken by the Unitarian church about one hundred years ago. It is interesting but not inspiring reading, to observe the records of "parishes" which were Unitarian in faith, calmly taking over church after church throughout eastern Massachusetts, in spite of the protests of the majority of the members. The historian Worthington, says: "It must be justified on revolutionary and not on legal grounds." It was "rendered necessary by a change of opinions." Thus the Unitarian churches became strongly entrenched.

Working by Indirection

As one travels about Boston he wonders why there are not more Unitarian churches, with such a start? When in 1923 the Baptist, Congregational, Episcopal and Methodist denominations each had about one hundred churches, the Unitarians had only fifty-six. The reason is found in the policy as voiced

in their official magazine, *The Christian Register*.

"Our doctrines are especially good for budding and grafting on older stock. . . . By indirection a large part of the finest and subtlest work is accomplished. . . . The purpose of its very existence is to widen the area of liberal thought. No great landslide from the old ranks as was once predicted, has taken place, but it is one thing to tear down a structure with tremendous noise and dust, and another to transform it vitally, or to assist the spirit of the age in this work!"

Thus they prefer to see many non-evangelical groups spring up rather than add to their membership.

One afternoon I visited the historic old State House above the Common and then came around by the headquarters of the American Unitarian Association. The literature they issue makes it clear that they do not subscribe to the doctrines held by evangelical Protestants. A few quotations will indicate this:

"The God of the Christian theology has been taken away. . . . not only has the cruel personal God been taken away, but the idea of God as a Father and loving guide for His children, has been taken away. In its place (Providence) we recognize a mighty evolutionary force. . . . The Great Unknowable. Modern knowledge has also taken away the Bible as the Word of God. . . . and when you realize what a cruel and foolish Word of God that was, you surely are not sorry. Along with (this) has gone the belief in the power of prayer (and) that Jesus is Saviour alone of humanity. In His place we put a shining galaxy of men and women whose smile is the light of the centuries" (Rev. J. H. Dietrich in *The Christian Register*).

Ex-President Eliot on the Future Life

A visit to Harvard University and a

walk past the home of ex-President Eliot recalls words from his pen in the interests of liberal thought and against the inspiration and authority of God's written Word. Commenting on Mrs. Eddy's sect and others, Dr. Eliot said with approval:

"The Spiritualists, Christian Scientists, and mental healers of all sorts, manifest a good deal of ability to draw people away from the traditional churches and to discredit traditional dogmas and creeds!"

In his address to the Harvard Summer School in 1909 he expressed scant hope for a future life and said:

"The new religion will not attempt to reconcile men and women to present ills by promise of future blessedness either for themselves or for others. Such promises have done infinite mischief."

My walk about the beautiful Mt. Auburn Cemetery led me to notice that the tombstones of the liberals of Boston contained no Scripture, no echo of an expectant faith in a future glory or fellowship with God. They were more concerned in helping to improve this present world and in making a contribution to its uplift. Cold comfort this to any who have had children die before they had a chance to make "a contribution." Instead of a Bible faith that "the city will be filled with boys and girls playing in the streets thereof," we have Rev. E. Cummings speaking of heaven as "that ridiculous spiritual roof garden in the next world."

Unitarianism Fails on Mission Fields

This partly explains the failure of Boston Unitarians to establish stations on the mission fields of India and Japan. The heathen do not want "good advice," they want the "good news" of the gospel.

Moody Bible Institute Monthly

Dr. J. Stuart Holden, of London, England, has been engaged for Founder's Week Conference next year

With no zeal at home they could not raise enough money to keep their work going and the stations were sold out to others.

In contrast to this I visited a little church in a rented building, which started four years ago with about a dozen members. The pastor, an ex-business man, with the training of a Bible institute, accepted "the charge" on faith. And now they have a congregation of about one hundred and are supporting six men and women on the foreign field. While the Unitarians with all their wealth were giving in 1923 for benevolences \$4.60 per capita, and the Baptists and Methodists of Greater Boston \$10.00, this little group of humble "evangelicals" gave last year over \$25.00 per person for the spread of the gospel.

After two weeks I revisited Chicago, where many New Englanders migrated years ago. In some ways these two cities, Boston and Chicago, have been linked together in religious history.

Liberalism in the Y. M. C. A.

I called one afternoon upon one of Chicago's leading laymen, with whom I was in fellowship six years ago in the Young Men's Christian Association. He was at that time one of the trustees of the Y. M. C. A. College in Chicago, and my visit recalled to my mind how a few of us protested to him about the "liberal lectures" we were getting from "Y" professors. Their affiliation with the University of Chicago and its literature made us fear that the Y. M. C. A. was losing its evangelical emphasis and program.

Now I've learned that Prof. J. M. Artman soon after left the "Y" College and took up work in the Religious Education department of the University of Chicago. Showing how completely he repudiated the faith and objectives of the founders of the Y. M. C. A., he wrote in *Religious Education*, a magazine of liberal propaganda:

"As a movement within the Protestant church the Y. M. C. A. shared some of the weaknesses inherited by the Protestant from the Catholic church, such for example, as the bondage of abstract theology (meaning evangelical), and the goal of individualistic salvation."

He recommends to church as well as "Y" leaders, "frankly adopting the socialization of man as the Christian goal."

Since I left Chicago five years ago, Professor Slaten, who used to disturb some of us deeply, has also left the college. After a time at William Jewell College he was asked to resign, and he then accepted the pastorate of a Unitarian church. In 1923 he reported his own and other liberal teachers' methods in *The Christian Register*:

"In some of the churches at least, the very principle of freedom on which the denomination is based (i. e., where there is no creedal statement) guarantees his right to remain. It is strategic to remain and work from the inside. Many others are doing it successfully, and the gradual permeation of the orthodox denominations with liberal

ideas, disseminated by trusted leaders of their own appears to them the best procedure."

Not many Protestants read Unitarian literature, else more of us would be awake to the situation. Any one at all concerned over the drift of modern religious education into Unitarianism and infidelity will do well to read Ernest Gordons' recent book, *The Leaven of the Sadducees* (published by the Bible Institute Colportage Association, Chicago), in which he has amassed a surprising amount of evidence.

A Bee-Hive of Happy Faces

These two cities, Boston and Chicago, were linked together in the life of one who profoundly influenced the Christian churches of America—Dwight L. Moody. He came out of a Unitarian home in Boston, but God's grace called him out of it and out of Boston, to build up a testimony in Chicago. So in contrast to the Chicago University on the South Side, I visited the Moody Bible Institute on the North Side, founded forty years ago by D. L. Moody. Such a bee-hive of happy faces I never saw before. Rejoicing in the Lord, keen for training for His service, and anticipating the glad day when they would go out into the harvest field to which the Lord had called them.

A different philosophy I found there. Not "the brotherhood of man" and "democratizing of religion" ideas, but the impelling faith of the first century Christians and the constraining love of Christ!

I observed also the demonstration of real Christian unity. Think of men and women of twenty-six different nationalities and forty-nine different denominations, "all one in Christ Jesus" and united in the common purpose to make Him known to the world.

Then I spent a day at Wheaton, Ill., and saw the college and spent a profitable half hour with the new president. Again I learned how East and West have been related. Jonathan Blanchard, the founder of Wheaton College, had attended Andover Theological Seminary before going West. The grandfather of President Buswell was also a graduate of Andover, that school which sent out so many ministers and missionaries to preach the unsearchable riches of Christ. Then after it was seized by Harvard it shrivelled into an insignificant school of Unitarian social service.

Wheaton and Andover

While in Boston I had heard of professors leaving Cambridge because the seminary was closing. Then one day I saw the intrepid lawyer, who just for the sake of "fair play" financed his own case, and recently won from the Massachusetts court the decision that Harvard could no longer use funds dedicated by will for teaching evangelical Christianity, for the propagation of Unitarian doctrines.

Two weeks later President Buswell told me he had filed an affidavit with the court to the effect that he would produce a board of trustees of college trained, and successful Christian business men

who would willingly function under the terms of the Andover will. "Westward the course of empire takes its way," so perhaps in God's providence Wheaton will take up the mantle of Andover Seminary so unfairly worn at Cambridge.

Infidels and Modernists

Time and space prohibit observations with respect to other colleges or churches of these two cities showing the insidious working of this ancient "leaven of unbelief." Modernism, so called, is nothing new, and it is not due to scientific discoveries or to progress in philology or archeology or to the natural process of change. The pleas for *Shorter Bibles*, for more up-to-date religious (not Christian) education, for "tolerance" in divergent beliefs and statements of Bible faith, are recognized by evangelicals, simply to be "wiles of the devil," "for we are not ignorant of his devices." As shown by John Horsch, Professor Machen and others, there is a deadly parallel between the writings of such infidels and skeptics as Voltaire, Straus, Ingersoll and Tom Paine, and the recent "modern" writings of Matthews, Kent, Willett, Fosdick, Barton, Vedder and Wild.

May God forgive the Christian church for its unbelief and may His Holy Spirit call us to penitence and prayer in these "troublesome times." Our Lord knew what the future had in store for His disciples, so He gave us this solemn warning: "Woe unto the world because of occasions of stumbling: for it must needs be that the occasions come; but woe to that man through whom the occasion cometh," "It were well for him if a millstone were hanged about his neck and he were thrown into the sea" (Matt. 18:7; Luke 17:2 R. V.).

A "1926 Bound Volume" of the Moody Monthly (September, 1925, to August, 1926 inclusive) will make an excellent addition to your library. It is bound in red cloth and leather, and embossed in gold. The price of this attractive volume is \$3.00.

There is a limited number, therefore your order should be forwarded at once.

An Interview With Dr. F. B. Meyer, of London

He Thinks There Has Been a Slump in Our Religious Life

By Rev. William M. Runyan, Chicago

SAGE and saint, venerable apostle of the glorious gospel, man of many honors, bearing them all with a modest and unassuming spirit—such is Dr. F. B. Meyer, of London, England, who is now making his eleventh American tour.

A third of a century ago Dr. Meyer spoke at the Moody Bible Institute. In his sixty-five years of preaching he has visited all parts of the world, has crossed the Atlantic twenty-two times, has become a world apostle of the true evangelical faith.

The human side of Dr. Meyer is most appealing. Though past eighty years of age he is possessed of a keen mind, a vital interest in events and world movement and he speaks with an incisiveness and clearness that reveal his mental life and spiritual power to be unimpaired by the flight of years. Wit and wisdom mingle in his conversation. His only seeming concession to age is his use of a pulpit chair, especially constructed, on which he now supports himself while speaking. This elevated chair, placed a short distance from the radio microphone in the main auditorium of the Moody Bible Institute, was the throne from which he dealt his kingly largess of spiritual inspiration.

He Finds the Moody Spirit Still Here

Dr. Meyer's last visit, preceding this one, was ten years ago. On that occasion he gave a most glowing testimonial of his interest in the Institute. He said:

"I cannot conclude my lectures at the Institute without expressing my profound thankfulness for all that I have seen. My knowledge of the work goes back almost to its inception and it is a delight to find the same spirit, devotion and admirable training as of old. Mr. Moody still seems to be the inspiring and leading force in the whole institution; and, after a considerable experience, I do not hesitate to say that there is nothing better for the training of the human material which pours into your lecture rooms for the great work of evangelization and Christian service."

That interest and confidence have not in the least abated, for on the occasion of this last visit he declared:

"I am full of amazement at this, the Moody Bible Institute. I have traveled all over the world and I can sincerely say that I have seen nothing like it. The multitude of interests converged here and dealt with in the power of the gospel of Christ is simply beyond my furthest thought. I think if Mr. Moody could only know what is being done, of the harvest of his sowing, even in heaven

itself he would have a new song. I am not speaking without a good deal of inquiry, and the more I know of this marvelous institution the more thankful I am to have known its origin and now to see something of its abiding vigor. So often the inspiration of a man passes with his death, because there are no men to take up and develop his ideals, but I must say God has blessed some of the ideals of D. L. Moody further than he ever dreamt.

Keenly Alert to Conditions

Various questions were brought to Dr. Meyer and on every occasion he showed himself vitally and keenly alert to conditions. It was suggested that many changes in the religious world had taken place since his former visit, and as to conditions in America then and now he said:

"I must speak with a certain amount of reserve, for I have been in America but a short time. You understand that I love the American people. I owe so much to my association with Mr. Moody, Dr. A. J. Gordon, Dr. A. T. Pierson, Dr. Weston, Dr. A. T. Robertson, and other men of that sort, that I feel that quite half of my life has been profoundly influenced by the Christianity of this country. I think I must say that nothing would hurt me more than to feel that I was judging harshly or unkindly.

"At the same time I must admit that there does seem to be a rather big slump in the religious life as far as I have been able to judge. Perhaps these churches and conferences that I have visited have been full of the old fire, but the number of leaders and ministers who stood in the fore-front of evangelical religion seems to be lessening and I think it has had a hurtful influence upon the evangelical position in the States. There is more humanitarianism, and more endeavor to meet the social needs of the young than before, but as far as I can judge the influence of religion on the rising generation is much less than formerly."

Our eminent London visitor is no alarmist. He is aware that a great theological battle is on and that many are being drawn to the position of so-called modern liberalism, but, looking at the situation as it appears today, he has the advantage of many years of observation and, surely, his judgment may be rated as sound.

Will the Nation Return to God?

"I can but think that the present reaction from the evangelical position will not last. Again and again in the history of the world there have been

these relapses from the old standards. It was so in your own history when Theodore Parker and men of his ilk were put to the front, but the great work done by Gordon and Moody at that time turned the country back to evangelical religion. I might add that in our own country, England, when liberalism was prevailing, the hand of Wesley turned the path back again. The Holy Spirit has yet to visit our world with a revival before the advent of our Lord."

That some men are gifted and commissioned to occupy the arena of debate Dr. Meyer holds no doubt, but as to his own attitude toward the present agitation in the theological world he remarked:

"Personally I have kept out of debate on the matter. I have found the positive preaching of truth to be my aim and end. I have been an expositor of the Word of God, and I have found that this same Word of God has supplied the needs of my people. I can stand by the Bible from Genesis to Revelation because I have used it, every part, and found that it was the true voice of God's Spirit to my own heart and to the lives of the multitudes of people to whom I have brought it. I have proven it and I know that there is in it that which brings the grace of God in contact with the nature of man. There may be men who are fitted for debate, but in my own case I preach the positive truth which the Holy Ghost has endorsed."

Moody Institute and Mission

That the Moody Bible Institute is a recruiting station for the needs of the foreign field is a cause of much rejoicing to all its friends. The Institute has supplied more than 1300 workers for the fields beyond, and, so far as is known, a thousand and more are still at their task on foreign soil. Dr. Meyer considers that one of America's outstanding missions has been to supply the nations of the world with the bearers of the glad tidings. He feels that this country stands in the forefront of missionary activity.

"In all my travels over the world," our eminent visitor declared, "again and again I have met with American missionaries in the battle-line doing fine and lasting work."

The sage and saint, man of many journeys, peerless expositor of the things of Christ, has come and gone, and the memory of his venerable presence and radiant message will be a benediction to the many hundreds of students and others who had the privilege of sharing the blessings of his visit to the Moody Bible Institute.

Hymns and Poems for Thanksgiving Day

THANKSGIVING

By Rev. L. Mitchell Thornton, Waverly, N. Y.

Far have we wandered, Lord,
From golden ways of olden days,
But humbly now we offer praise
As earnest and as true;

Bravely we laughed away
Sorrows that meant discouragement,
And robbed them thus of their intent,
What better could we do?

THE JERICHO ROAD

By Rev. J. D. Eggleston, Hampden-Sidney, Va.

On the Jericho road the little man climbed
The sycamore tree.
He climbed to see
The talked-of Man
Of Galilee,
As He sturdily strode
On the Jericho road.

And the little man's house
That day was blest
With the gracious presence
Of the Princely Guest.

On the Jericho road the blind man called—
For his heart was stirred
By the news he heard.
And of Jesus he begged
For the healing word,
As the Master strode
On the Jericho road.

Oh, sight He gave him,
And light He gave him,
The light that comes
To the humble in heart,
The light eternal
For the lowly in heart.

And his life was blest
On the Jericho road—
Into his heart the Master strode,
The wonderful, Royal Guest.

On the Jericho road the blind still call—
It's the Highway of Life,
With its toil, with its strife,
A Highway that is rife
With human need,
Where the wounded fall
With hearts that bleed.

(There are some who get
And never give—
For self they plan, for self they live.
The Master died that all might live,
The Master gave that all might give).

For every need the Master gives
Through you, through me.
And going, gave His life that lives
In us, that all might see
The light He gave,
That all might have
The life He gave.

He gave, He gave, His all He gave!
A helpless, dying world to save!
And we?—We eat, and hoard, and keep,
While millions lack, and lacking, weep!

We may have walked new paths,
Met new desires, but faith's true fires
Led us as once they led our sires
Of calmer attitude;

Nor have we faltered, Lord,
We've played and slept, yet have we kept
True hearts—and now wilt Thou accept
Our earnest gratitude.

"MY TIMES ARE IN THY HAND"

(Ps. 31:15; 31:18; 16:6)

By Vida Davis, Corvallis, Ore.

"My times are in thy hand,"
So naught of good or ill,
Can come to me on land or sea,
But what is Thy sweet will.

My feet within a large room set,
The center of Thy will,
I cannot ask more blessedness;
Let praise my being thrill!

"My times are in thy hand."
Let waves of trouble roll;
My Pilot true is at the helm,
My bark He will control.

The lines are fallen unto me
In pleasant places here;
What joy 'twill be my Lord to see,
Where skies are always clear.

"My times are in thy hand,"
Safe, sure abiding place;
Dear Father, keep me in Thy will,
Until I view Thy face.

And then no more shall there be "times,"
But eternity begun;
And no more sea, nor land shall be,
While endless ages run.

MY HEART'S RESPONSE TO PSALM NINETY-FIVE

By Clara L. Hall, Chicago, Ill.

O Lord, Thou rock of my salvation,
My Saviour in whose strength I trust,
With joyful sound I sing to Thee,
With songs of praise because I must.

Creator Thou, the land is thine,
The sea also; oh, who but Thee
Of earth and air, of plant and beast,
And e'en of me couldst Maker be?

Not some blind power, not primal force,
But Thou, my God, my Maker art,
Wherefore I worship and bow down
I come to Thee with contrite heart.

Thou art my God, my Shepherd Thou;
I am Thy sheep, Thy voice I've heard,
Thou keepest me in pasture fair
Thou ledest me by Thine own Word.

A rest Thou hast, prepared in heaven
For all who follow in Thy way,
But here and now, Thou rest dost give
To those who hear Thee and obey.

O Thou my Saviour, Maker, King—
I will today, when Thou dost call
My will to Thine submit, Thy voice
Obey, O Lord, my Master, all.

A Newsy Letter from the Holy Land

MY dear Brother in Christ: "Since I last wrote we have had the Feast of *Mar Elias*—St. Elijah—(1 Kings 18, 19) with as apparently great an attendance as ever of gaily decorated camel parties and numerous vehicles passing by and plenty of white dust on the road, and the mournful Jewish Fast of *Tisha B'a* on which day the double destruction of the Temple took place.

"The Bible classes and services and lessons have gone on as usual, though we naturally read the story of the prophets of Baal and the book of Lamentations and the account of the destruction of Jerusalem in history prophecy, including Matthew 24, as seasonable topics.

"We had a very full gathering last Saturday, when Brother Sigel spoke to some ninety-five Jews on the words uttered by our Lord on the cross, and there was a solemn sense of the divine presence and power.

"We have welcomed and bid God-speed to our two ministerial friends and brothers, the Pearsons, after a season of happy profitable fellowship.

A Dodge Car at Nazareth

"Brother Englehardt and I went to meet them on the evening train at the Mount Carmel station, and Mr. Taylor's car brought us from the main railway station to Pissag House. Here I had supper with them and arranged to go to the mission room and market the next morning. It being Wednesday, we had our usual black-board Bible lesson with encouraging numbers.

"The next day I accompanied them on their tour north, Mr. Taylor driving us in a Dodge car. We gave out some scriptures and other literature on the

We are in receipt of a contribution entitled, "The Promised Land and the People," by Rev. Arthur W. Payne, who is associated with Rev. S. B. Rohold in the conduct of Mt. Carmel Bible School, Haifa, Palestine. And we are also in receipt of a copy of a letter written by Mr. Payne to Mr. Rohold, the latter being temporarily in this country. The letter was forwarded to us by Mr. Rohold, and we have found it so interesting in its details of daily doings in the Holy Land, that we herewith give it to our readers in place of Mr. Payne's contribution, not having space for both.—Editors.

journey, visited Nazareth, Cana in Galilee, Tiberias, Bethsaida, and at Tabcha had our lunch.

"A group of young Jews were on a walking tour from Safed southward, and I got in touch with them at the shore

using to put the huge Roman period pillars and pediment in place.

"Our brethren were delighted and took many photos, and we had Scripture reading and prayer at a number of the sites of special biblical interest.

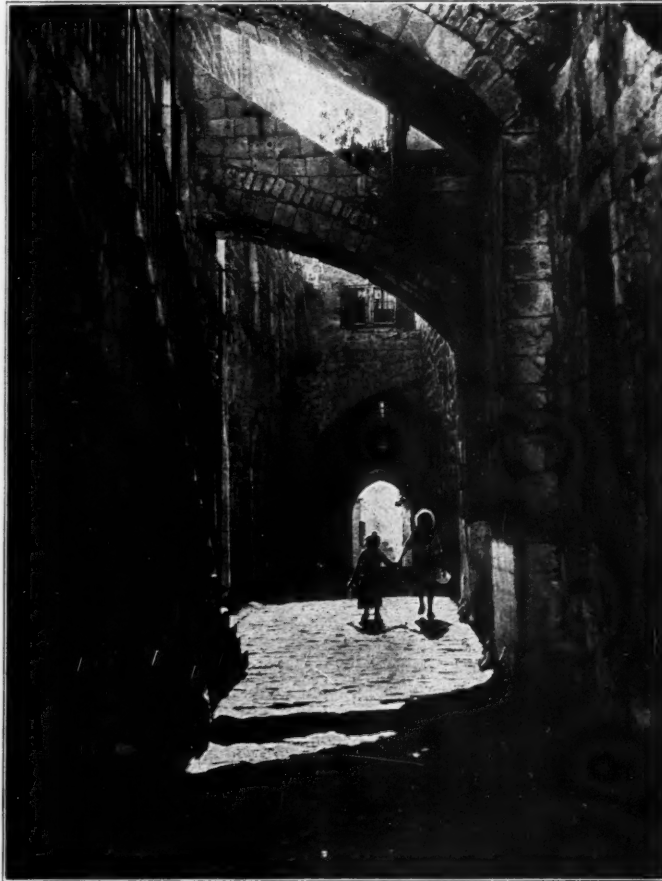
"We mounted up via *Rosh Pinah* (Head of the Corner) (Ps. 118:22) to Safed, the City set on a hill (Matt. 5:14), and finding the hotels occupied, went to Scots College and were put up hospitably for the night. I conducted family prayers in the evening, reading John 22 and we sang Whittier's hymn of Galilee.

Bathing in the Sea of Galilee

"Leaving fairly early, Mr. Taylor drove us in a wonderful way out of the usual course during the day. We first stopped for a bath in the Sea of Galilee, and then went skirting its beautiful blue waters down to the south over the bridge where the Jordan runs out, and turned off before entering Samak (the railway junction for Damascus and Haifa), in the direction of Bethshon.

"We stopped by the beautiful waterfalls at the bridge over the Jarmak River, where Mr. Leonard Pearson obtained some huge, palm-like branches about fifteen feet high, of which the

Rev. Mr. Schor, his father-in-law, director of the Barbrian Mission to the Jews, had told him. It was a hot, wild, desert road to Bethshon, where we lunched in the main street with a number of Arab onlookers, to whom I gave some gospel literature. The two Pearsons climbed the high hill to view the



Early Morning on the Via Dolorosa along which Christ carried the Cross to Calvary

of the Sea of Galilee, pointing out to them in the Hebrew New Testament the references to the Lake of Tiberias and to our Lord in His humiliation and resurrection, and gave out copies of Blackstone's *Jesus is Coming* in Hebrew, and other literature. We had quite a little open-air meeting as they sat looking

wonderful excavations of Dr. Fisher and others, which we had seen previously.

"We made our way across the Plain of Armageddon to Air Herod (Gideon's fountain), and then over the hill, passing the miserable mud village of Zerin or Jezreel, once the place of the palace of Ahab and Jezebel, and made an entirely new motor track to Megiddo. Here we were most warmly received by Professor D. Fisher, who is doing a remarkable work of excavation with scores of helpers, American students, Egyptian foremen and Arabs. We had a most interesting chat over a very welcome afternoon tea table.

Archaeology Confirms the Bible

"It was a joy to hear the professor say that after sixteen years of excavation and discovery in the Holy Land, he had found absolutely nothing to discredit the Bible. He specially referred to that passage in 1 Kings 16:24 about Omri, king of Israel, which declares: 'He bought the hill Samaria of Shemer for two talents of silver, and built on the hill and called the name of the city which he built after the name of Shemer, owner of the hill Samaria.' And he said that after digging deep down they came to the bed rock of Samaria. There they found the records of this same Omri, king of Israel.

"We saw the lovely jewelry, beads, lamps, vases, etc., that had been discovered, including stones with the name of Pshesheik, king of Egypt, on them.

"The most magnificent view of the whole valley of Jezreel and the huge Armageddon battlefield can be seen from the top of Megiddo, and numerous spots of interest can be pointed out,

including Nazareth, Tabor, Endor, Nair Shunen and Mountains of Gilboa, etc.

"The same evening we had our missionary committee meeting and a time of praying, and were refreshed.

"On Saturday morning, the 24th, Paul Doany went with our brethren and also Dr. Catherine Churcher, who had just arrived, to Acre, and some purchases were made for Mr. Pearson's Palestine exhibition.

"Mr. Leonard Pearson, traveling secretary of the Barbrian Mission to the Jews, preached for us to a good congregation, on Sunday afternoon on, 'Jesus Christ is Lord.' He, his brother, Mr. Chapman, and an English soldier, Mr. Griffiths, stayed to tea. The other brother, who has a church at Harrogate, York, went with me to St. Luke's, where he read the lessons in the evening, Rev. Mr. Phillips of Transjordan, preached on Revival, Psalm 80:3.

"On Monday morning, Mr. Sigel went with Dr. Catherine Churcher and our two brethren to the burning place, the scene of Elijah's victory over the false prophets of Baal. Yesterday I took them to Obadiah's cave (1 Kings 16:4), where a crowd of Druses were having a festival, the men forming in a ring outside and the women inside the huge cave. We returned home by way of the comparatively new Jewish seaside colony of Bath Gallin, the 'Daughter of the Waves,' with a refreshing breeze blowing.

"Paul Doany has gone with them today to Nablons (Sherhem), Rephidia, Samaria, etc., and on to Jerusalem, where they spent about a week and where they have a number of introductions.

Jews Inquiring the Way of Life

"We have had some very interesting

cases of inquirers recently. One man who has been coming to the doctor, after a Bible lesson introductory to the book of Revelation was so interested that he asked to have a copy of the book I had been talking about. I gave him a Hebrew New Testament, turned down. He is, I understand, the son of a very well known rabbi who has received honors from many of the former crowned heads of Europe.

"Another of Mr. Sigel's proteges has visited us. He is engaged in the Jerusalem printing works, and because of his faith is finding himself in a difficult position with his father, who was the founder before the war of a movement to fight missions to Jews. He is a well known Jewish public man who recently returned from America, and is very distressed that his son is working in a mission printing establishment.

"Another case is a respectable Jew and his son, the father having worked on the land here for a few days. He is decidedly interested in the Word of God and the gospel, and I had a heart to heart talk to the youth whom he brought to our Sunday service.

"Last Sunday two Jews came early and wanted to talk to us. One said he had come as an interpreter for his foreman who had been convinced of the truth preached at our Saturday meetings and wished to confess his faith in Christ. He speaks little else but Polish and was delighted to have a Polish Bible.

"On Monday, D. V., Miss Radford, Miss Tubbs and I motor to Safed for the Hebrew Summer School.

"With much love from many friends and myself,

"Yours as ever,

"A. W. Payne."

Sickness and Sin

**EDITORS, MOODY BIBLE INSTITUTE
MONTHLY:
Chicago, Ill.**

"In your September issue I see a letter and an editorial concerning the work of the Bosworth brothers, and, without any desire to enter into controversy, I want to give you three current events of personal experience which to me strike deeper into the realm of fact than anything I have witnessed in the work of the most notable among the 'healing evangelists' of the day.

"I have attended the meetings of the Bosworths and Mrs. McPherson, and have followed their teaching of healing in the atonement. I have no criticism of their message when it was confined to the gospel, though I saw some disappointing and to me unscriptural and unspiritual things occur in the 'healing' services. But the experiences I have to relate occurred in recent work in which I have been engaged and clearly reveals to me that in many instances God is glorified in the sickness of mankind.

"In January of the present year a young man of this community, who was a sinner and unable to break with sinful companions and habits, became convicted of sins though without spiritual advisers and while still ignorant of the Scriptures. In desperation he prayed that God would allow some calamity to come to him, that he might be enabled to break with sin. His companions in sin continually sought him out, because of his powers of leadership and of unusual musical talent. He hoped an accident might disable him and that in seclusion he might be free from the temptations of Satan. A few months later he began a physical decline and he took it as God's answer to his prayer. The disease was quick tuberculosis, and may have been lurking in his system for years, but he was ignorant of its presence, as was his family, until it came to light as mentioned.

"This young man was happy in the deliverance from sinful companions and habits, and was at length gloriously converted. He lived until the last day of

May, when he took his triumphal departure to be with God.

"In every hour of his life subsequent to his conversion this young man gloried in God's goodness in bringing him to the place of weakness that he might be strong in God. It was a wonderful privilege to sit beside his bed, as I did each day for a month, and hear his heart-felt gratitude to God for the weakness which had been the pathway to life for him.

"His weakness also proved a bond between himself and his friends who had been with him in sin, and he became an evangelist until the day of his death. Nurses and doctors alike heard the invitation to become the children of God through Christ.

"One testimony I shall never forget. As he lay in the awful weakness of the tubercular sweat and seemed so near death, he whispered to me, 'Oh, how good God is, how good, to let me suffer so little that I might be set free from sin and eternal death!' He did not mean that his suffering had merit, but rather that the

sickness was an avenue of escape from the chains of sinful habits.

"We prayed for his recovery, and he had faith that God could deliver him from his disease if it were best, but he insisted that God's way was so sweet to him, that all he wished us to pray was: 'Thy will be done.'

"He died gloriously, and his 'works do follow him' in the influence he has left behind.

"Again, one year ago, a young man of nineteen years was thrown from a car and his back broken. He became a helpless cripple, confined to his home and bed. He was a sinner and as such entered into his affliction in bitterness. Some months later, however, he was converted through the instrumentality of men of God.

"In a visit to him a few weeks ago, he manifested such fortitude and submissiveness of spirit that I rejoiced to see it. He asked me in my work as an evangelist to preach a sermon for him, and gave me a theme of three words: 'Stop and Think.' He said he would like to tell the world how foolish it was to rush on in sin and forget God when in health, and that, since he was guilty of that sin, he was glad that he was *stopped* in his wild career, and given a chance to *think* concerning his soul and his life. He declared that the

affliction was, humanly speaking, a saviour to him, in that it stopped him and made him see life's folly without submission to God. So serious is he that even though he has to be carried on a bed he insists on giving his testimony publicly, that the young people of his community may be warned.

"In this case also, it is not that this young man thought his affliction atoned for sin, but only that it was a divine means of stopping him in his sin to bring him to face his eternal need. He seems to so desire to serve God in his affliction, though he, too, firmly believes in God's power to heal him if it be His will. His submission to the will of God is beautiful. His life is telling as unsaved people see his change of attitude and practice, and know it is a change of heart, a new heart from God. His weakness is a means of real help, in that sympathy draws people to him to see the spiritual change.

"Here is a third case. A few weeks ago, a young husband and father with whom we had been dealing concerning his soul and who has made light of the matter, was hurled from an automobile and pinned under it, with a broken shoulder. He only escaped a crushed skull by a few inches. In his awful pain and weakness, from which he has not yet fully recovered, he realizes his nearness to eternity

without Christ. Though no danger of death is entertained he feels the seriousness of it all. A new perspective seems to have opened. While we have not as yet witnessed a complete surrender, we saw the tears of repentance and sorrow in his eyes on our last meeting, and he promised me he would listen to my explanation of salvation as soon as it was possible for him to do so. Ere this reaches you I believe this young man will have accepted Christ.

"Personally, I hesitate to despise that which may be God's own way of leading men to repentance and faith in Him. I can see how God may permit the very thing which may seem a curse to prove a great blessing. That He is able to save us from physical illness, no believer in His Word can doubt, but that sickness is always a curse I cannot be assured of in the light of such experiences, nor indeed from the clear teaching of the Bible, when sickness was a blessing to some. I realize that sickness is primarily a result of sin, yet God may permit such affliction to lead men and women to see the Divine One, who alone can help us in the midst of affliction.

"In the fear and love of God,

"Yours sincerely,

"Wallace W. Carpenter."

The Radio Schedule for month of November, 1926 **RADIO STATION W-M-B-I—288.3 METERS**

Radio Station W-M-B-I will be on the air each week at the following hours:

SUNDAY:
3:00-5:00 P. M.
7:00-9:00 P. M.

MONDAY:
7:00-7:30 A. M.
10:30-11:30 A. M.

ALL OTHER DAYS
7:00-7:30 A. M.
10:30-11:30 A. M.
8:30-9:30 P. M.

EVERY WEEK DAY:

7-7:30 A. M. Morning Family Worship conducted by the Family Altar League, under the auspices of the Moody Bible Institute every day except Sunday. Mr. John L. Meredith of the Family Altar League will be in charge. The following will take part: November 1 to 6, Rev. Franklin T. Conner; November 8-13, Miss Ruby A. Jackson; November 15-20, Miss Jane Redpath; November 22-27, Mr. W. E. Sampson; November 29 to December 4, Miss Edith I. Eminger.

Radio School of the Bible: We are glad to announce the opening of a new venture in radio,—The Moody Bible Institute Radio School of the Bible. Classes in this school will be broadcast each week according to the following schedule; examinations will be given at the proper time by mail, and a special certificate of credit will be granted by the Correspondence School of the Institute.

Every Tuesday evening—8:30-9:30—Rev. James M. Gray, D. D., President of the Institute, will give a course on "Mountain Peaks of Prophecy."

Every Wednesday evening—8:30-9:30—Rev. John C. Page, teacher of Bible Doctrine, will give a course entitled, "The Doctrines of the Bible."

All those desiring to enroll in these courses may do so upon payment of the enrolment fee of \$1.00. To all enrolled members outlines of the course will be sent, together with examinations at the proper time.

Dr. Gray's hour of Bible Exposition: Dr. Gray is planning to continue his regular Sunday afternoon, 3:30-5, Bible Exposition periods throughout November. However, the service is to become a public service, and will be broadcast from the Institute Auditorium.

Sunday, 7-9 p. m.: This will continue as a request hour of music, together with the children's bedtime Bible story by Miss Edna Gray Johnson.

Mrs. Iris Ikeler McCord will continue her series of studies at 10:30 a. m. each Friday, and the International Sunday-school lesson will be broadcast each Friday evening at 8:30, by Dr. P. B. Fitzwater.

There will be many programs of special interest during the month of November. Mr. Wendell P. Loveless, who has been connected with the Extension Department of the Institute, has been appointed Program Director and already plans are on foot for many interesting as well as especially helpful programs.

Our friends can greatly assist the progress of the Radio Department by constructive suggestions as to programs and any special features which they would like to see broadcast from this station.

We always welcome letters from our listeners concerning hours which have been especially helpful to them.

It is our earnest prayer and desire to make this station the medium of a nation-wide spiritual blessing.

Radio Dept. The Moody Bible Institute

153 Institute Place, Chicago, Ill.

Phone, during broadcasting hours—Diversey 3420, other hours Diversey 1570.

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\$10,000 a Year Selling the Very "BEST SELLER"

Of Them All—the Bible!
*Something About Ray E. Koken,
Who Earned That Sum in 1925*

By David I. Day



Ray E. Koken, one of the world's most successful Bible salesmen

"To succeed at selling is the real test of leadership in a world which has always belonged to the fighters," says Ray E. Koken of Cedar Rapids, Iowa, a young man still on the sunny side of thirty, who proved his right to a seat among the leaders by collecting over \$10,000 in 1925 from Buxton-Westerman Co., a well-known Chicago Bible publishing house.

This sum represented commissions on New Indexed Bibles Koken sold, and a small commission on those sold by young college men and women whom he has trained to sell during their college vacations.

"I like to get bright, aggressive students in the great and growing field of direct selling," he declares. "Since selling has revolutionized the lives of a large number of men whose names adorn the pages of history, I like to think that salesmanship may be developed in some of these young fellows to the extent that they may drop plans they have made and take up selling as a permanent life work. No greater field could they select!"

Just four years ago Koken started on the way to super-success. He was nearing the close of his college course at the University of Nebraska, with his life plans very uncertain. His sole experience had been selling an educational set of books during the summer months. At this work he hadn't distinguished himself, since, as he explains it now, he regarded it as a *stepping stone to something else*.

"I never like to waste time now with a man who talks of getting a selling job to tide himself over a lean spell," he says, "but I recall with some shame the time when I had no better conception myself of the dignity of selling, nor of the great opportunity it offers."

One day he happened to attend a lecture on "Personality" given by G. C. Buxton, President of Buxton-Westerman Co., who has trained hundreds of successful salesmen. After the program was over Koken took Mr. Buxton aside and asked him all the questions about this sort of work he could think of.

The next day when Buxton came to his

office at 8:30 Koken was waiting at the door. All that day, and until late in the evening, the young man plied the publisher with questions.

"The next day I decided I could sell New Indexed Bibles, not merely as a makeshift but as a lifetime job," he declares. "It was the wisest and most profitable decision I ever made!"

Koken went to Aurora, Illinois, and at the end of four days came back to the office with twenty orders! In a short time he had piled up 100 orders, and was making money faster than he had ever made it in his life.

Then the company sent him out to the University of Nebraska to line up a number of students to sell New Indexed Bibles during the summer. He contracted with several of his old schoolmates, and he led fifty students into the green pastures of bare-handed selling. Today, from these students, he has builded a strong year-around sales organization and during the summer months directs the activities of students he has trained in five colleges and universities.

"A number of men whom I induced to sell New Indexed Bibles with me four years ago are still in this organization," Koken says proudly. "A large number of them are making from \$3,000 to \$5,000 yearly, and have still better things ahead of them."

No salesman in the subscription book business in the United States has a cleaner, better record than Ray Koken, but there are a number whose natural brilliancy and personality outshine his.

He sold himself irrevocably on the New Indexed Bible, had the manhood to fight off all discouragements, and is now in greener pastures, with an income larger, possibly, than that of any other man in his college class of four years ago.

In the career of this clear-thinking young man are a number of high points which explain his wonderfully well-rounded four years of placing New Indexed Bibles in the homes of rich and poor. They are characteristics within the reach of all men and women in sales work.

He went into the business with a keen realization that it meant work. He knew that he would meet sales resistance and that with every call someone was sold—either he was selling the other fellow, or the other fellow was selling him. He took with him on his first trip to Aurora a remarkable amount of persistence. No man can succeed in these days without that ingredient in his make-up.

Koken knew his line when he started out. It has been said that he asked the company officials 300 questions before he rang a single door-bell!

He has the attitude of mind which enables him to follow all instructions minutely, promptly. He never argues with the home office. He makes no excuses. He does what his employers tell him to do. He's a good soldier in the ranks of business.

"There are three fundamentals underlying sales, process as I see it," Koken declares. "They are: Knowledge, Enthusiasm, and Industry."

Success like Koken's, is possible only from hard work, proper training and a quality product. Mr. G. C. Buxton, invites every reader of this magazine, interested and anxious to equal Koken's record, to write him at once. His years of experience in training Super-salesmen, are yours for the asking. Today, hundreds of super-salesmen trained by Buxton, are earning well over one hundred dollars every week, and every year under his plan, their earnings steadily increase.

Few salesmen realize the big money Bible Salesmen are earning—it is today and will be for generations to come, the greatest and easiest seller of all Books. As soon as the salesman announces he is selling Bibles, people invariably ascribe to him, ideals and virtues he may not possess.

The New Indexed Bible, that Koken sells, has many exclusive, attractive features, that Bible students want, no matter how many Bibles they may own. It is beyond a doubt the finest, and best Bible published.

Just write Mr. G. C. Buxton, 23 W. Elm Street, Chicago today—he will gladly send you "The Index to Success" which he publishes every month, as well as show you how to start and succeed as a New Indexed Bible Salesman.

Remember the Holy Bible has two thousand years of good will back of it, and as a book it will always remain the World's Best Seller. Write today for full particulars. State age, education and previous experience.—*Advertisement.*

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary" production composed of parts brought together without order or bond of connection."

WHERE THANKSGIVING CAME FROM

We are apt to think that all New England customs come from old England, and that the "Mayflower" brought over only English ideas and ideals from the old world to the new. But when we study the history of that famous little sailing ship we find that the company of Pilgrims that signed the celebrated compact in her cabin had been living in Holland, for the most part, for some ten years.

In 1609, John Robinson and his flock, to the number of one hundred, received formal permission from the Dutch authorities to reside in Leyden. Exiled from England for their faith, the Pilgrim company came to dwell in the quaint Dutch city.

Leyden had a history of its own. In that marvelous struggle of the little Dutch republic with the might of the great Spanish empire, Leyden had suffered and conquered and held fast the faith. Through one of the most terrible sieges of history, the burghers had borne famine and anguish, and yet had stood fast like the sturdy heroes they were.

The Pilgrim boys and girls were not likely to forget the stirring stories of Leyden's battle for the faith. But if they had been, one vivid reminder came every year to keep the matter fresh in their memories—the annual Thanksgiving Day of Leyden, October 3, which the whole city kept as a patriotic and religious festival.

No wonder, then, with this festival of the Reformed faith before their eyes every year, that the little colony became attached to its observance. When after ten years, the "Mayflower" carried a company of the Pilgrims across the Atlantic, and the first October in the new land found them with houses built and crops harvested, Governor Bradford sent four colonists out "on fowling, so that we might, after a special manner, rejoice together."—*Herald and Presbyter*.

UNITED STATES LEADS IN JEWISH POPULATION

There are more Jews in the United States than in any other country in the world, says David Trietsch, a German-Jewish scholar and authority on Jewish statistics, in the *Jewish Tribune*.

Estimating the Jewish population of the world at 18,080,000—an increase of 150 per cent since 1881—Mr. Trietsch says the number of Jews in this country is 4,400,000. Poland has a Jewish population of 4,000,000 and Russia is next with 3,600,000.

New York leads the cities of the world with a Jewish population of 2,000,000. Warsaw is next with 400,000 followed by Chicago and Vienna with 300,000 each.—*Associated Press*.

HAILS PALESTINE PROMISED LAND OF POLISH JEWS

Repatriation in Palestine is the sole hope for hundreds of thousands of Jews in Europe, members of the Covenant club were told at a luncheon by Judge Harry N. Fisher, who recently returned from a trip through the Holy Land.

He asserted that while economic conditions in Palestine were poor at present, he was convinced the depression was only temporary and that the country could be made a real home for Jews oppressed in other lands.

"I come back believing in Palestine," he said. "The Jews need a Palestine. In Poland our people are worse off than they were in 1920. They have lost hope and talk only of emigration. The only place for them is Palestine. It is small and poor, but I am firmly convinced it would be better for the Jews of the world if we can have 300,000 people growing up under the spiritual influence of Judaism than 3,000,000 under the spirit crushing conditions of Poland."—*Chicago Tribune*.

RECORD NUMBER OF MINISTERIAL CANDIDATES

Enrolment of new men intending to enter the Christian ministry is reported by registrars of theological seminaries not only to be back to pre-war numbers, but in most religious bodies to exceed all records. While in former years the liberals have appeared to lead in enrolments, incoming men this year are somewhat more conservative than usual; that is, the conservative seminaries show the largest gains in the early enrolments. Nearly all sections of the country have been heard from. In the South enrolments are particularly heavy, and the grade of character and scholarship is said by registrars to be high.

Protestant bodies which appear strongest in numbers of students are the Episcopal, Baptist, especially in the South, Disciples of Christ, Lutheran, Methodist and Presbyterian. Some of the smaller bodies, especially the liberals, show few gains, and some of the very small seminaries stand still. Several colleges report a slightly larger number of prospective candidates in their senior classes, so the increase in ministerial forces seems to be permanent.

The number of ordained men in America, in all bodies, approaches 250,000, or 55,000 fewer than the number of churches. This number is held to be far too small, and foremost men in religious bodies are urging incoming candidates to stick more closely to spiritual duties, and leave material things to lay people.—*Boston Transcript*.

THE AUTO AND VACATIONS

Recent investigations by the Automobile Association illustrate to what a great extent automobiles get people out into the country.

It is reported that nine million automobiles this year carried thirty-five million passengers on vacation trips.

It is estimated that three billion dollars were spent by the automobilists this summer. This gives us some idea of the extent of the influence of the automobile upon vacations.—*Chicago Herald and Examiner*.

ALL IS NOT PEACE AMONG THEOSOPHISTS

Evidently even the theosophists are not wholly in harmony with one another. Eclectic and inclusive as that body is supposed to be, Mr. John H. Fussell of the international theosophist headquarters at Point Loma, Calif., has published a booklet entitled, *Some Reasons Why the Members of the Universal Brotherhood and Theosophical Society Do Not Endorse Mrs. Besant nor the Society of Which She Is President*. The booklet makes statements about Mrs. Besant and her protégé, J. Krishnamurti, which could hardly be reprinted in a journal of general circulation.—*Christian Century*.

PARENT THE GUARDIAN

A number of clergymen, as well as laymen, are taking a rap at Wilfred Cross of the University of Illinois, who in an article in an Episcopalian publication declared that "college immorality is on the up-curve," and that "the coming of the co-ed is responsible for the increase."

Resenting these charges, several have taken issue, including the Rev. John Mitchell Page, director of the Episcopal Foundation of the Illinois State University. Dr. Page declared that he "was surprised to see by the papers that a student with the standing of W. O. Cross had enrolled himself among the number of the unwise who think it will do to confess other people's sins in public." He declared that it was a libel on the students.

Sometimes it is well to arouse the public through charges of this character. All too frequently the parents take too much for granted, thinking that when they have placed a student in the school or in the university or college, the obligation of parents ceases. The duty of parents never ceases, and the sooner we realize this the better it will be for the present generation. We do not question but that charges of immorality are sometimes overdrawn, but if parents were to see some of their children out in road-houses and in amusement places that are found in and near universities and colleges, they would be surprised, and not agreeably so. In a great many instances the mother feels a degree of freedom when she can turn the child over to a teacher even in the first grade. From that time until graduation is the molding period, and the parent, and not the teacher, ought to be the guardian.—*The Sheboygan (Wis.) Press*.

Moody Bible Institute Monthly

More Information about Founder's Week Conference will be given next month.

ATHEIST LEAGUE AIMS AT YOUTH OF NATION

The organized atheists of this country have launched a campaign to capture the youth of the nation, according to a statement issued recently by Charles Smith, president of the American Association for the Advancement of Atheism.

Formation of a Junior Atheist League, a subsidiary for children between the ages of seven and seventeen, with Christine Walker of Gap, Pa., as the national secretary, was announced by Mr. Smith.

The league said it would "remove boys and girls from the evil influence of the clergy, encourage them to protest against Bible reading and religious worship in public schools and agitate against religious instruction during school hours.

"The attainment of happiness in this world rather than eternal bliss in a world to come shall be taught the rising generation as the chief end of man. Dispelling the illusion of immortality, the league will free sons and daughters from the fear of hell and the hope of heaven. Sacrifice for post-mortem considerations will be shown to be criminal folly."—*Newark Evening News*.

MAJORITY OR MINORITY

There are few pleasanter experiences in life than being a member of a majority; to feel that the tide of public opinion or public feeling is with you rather than against you, to see the light of approval in friendly eyes and hear your suggestion greeted with a hearty "Good!" from a dozen throats is to taste the sweet, intoxicating pleasure of popularity, to which all of us are more or less susceptible.

But before you congratulate yourself on being of the majority, ask yourself whether you are helping to make the opinion of the majority, which alone gives it power, or whether the majority is making your opinion—whether, in short, you are swimming with the tide merely because it is easier and pleasanter, or are going that way because it is the direction in which you really wish to head.

There are times in a man's life when he cannot afford to be of the majority; times when

"Duty whispers low, thou must!"

and the "must" means opposition instead of acquiescence. Those times come even in school days, when the occasion demands that conscience rather than convenience answer. The coward utters his perfunctory "yes" or keeps still; but courage disdains to withhold its "no," even though it be the only one to break the silence, and though jeers or laughter drown it. It is in the moral heat of such moments that character is forged and tempered.

If history teaches us anything, it is that the minority of yesterday, if it was right, is the majority of today; and, as Wendell Phillips said, in one of the noblest sentences that man ever uttered, "One on God's side is a majority."—*Youth's Companion*.

Reading this booklet

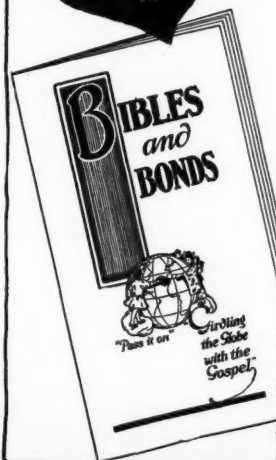
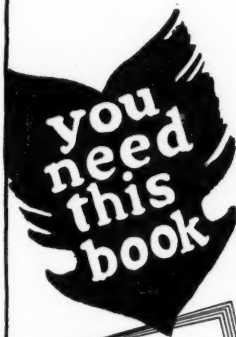
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The Bible To-day

the Vigorous Monthly Magazine of the
National Bible Institute, New York

DON O. SHELTON, Editor

THE BIBLE TO-DAY is edited out of the life of the National Bible Institute's Schools for the Training of Christian Workers and out of the Institute's Daily and Nightly All-the-Year-'Round Aggressive Evangelistic Crusades in New York City.

**Timely and Vital Articles by Outstanding
Christian Evangelists, Pastors
and Bible Teachers!**

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Lincoln, Nebr.

—J. S.

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THE BIBLE TO-DAY

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A BEST SELLER OF 1678

The fact that a perfect copy of the first edition of John Bunyan's *Pilgrim's Progress* was sold the other day in a London auction room for \$34,000 draws the attention of the world to one of the most remarkable books ever written.

Pilgrim's Progress was a tremendous success from the very first. Within a year two editions were published. Before a decade had passed at least one hundred thousand copies had been sold. When we consider what was the population of England and Scotland in the seventeenth century, and what was the proportion of the people who could read or who could afford to buy books, that is the equivalent of a sale of a million copies today. How many millions have been sold in the two centuries and a half since then we dare not guess. The book has been translated into a score of languages, and probably, if the figures were known, it would be found to be one of the best sellers of 1926, as it was by far the best seller of 1678. An author who achieved such a smashing success today would be made independently wealthy. Bunyan got a few pounds for his book and was satisfied. Not money, but the saving of souls was his object.

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There are only five perfect copies of the first edition of *Pilgrim's Progress* known to be in existence. What would John Bunyan think if he knew that one of those little books had sold for \$34,000? His vanity, if he had any, would be gratified, perhaps, but he would be much more happy to know that today, two hundred and fifty years after his day, thousands of men and women were still reading his book and finding in it pleasure, inspiration and guidance toward the Christian life.—*Youth's Companion*.

LARGE ENROLMENT AT TAYLOR UNIVERSITY

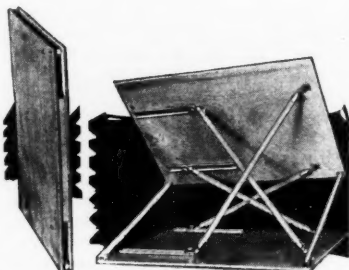
Taylor University begins the eighty-first year of its history and the fifth year of the administration of President John Paul with a ten per cent increase over last year, which is its record attendance as a college. The president and some leaders among the alumni have recommended that the attendance be restricted to 500 until all of its departments are consolidated and conserved by the maximum endowment advised by the standardizing agencies.

Moody Bible Institute Monthly

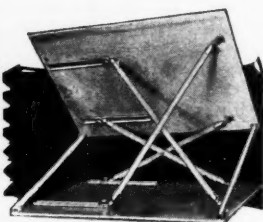
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THE COMMANDMENTS

"This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

To get this knowledge is to enter into blessedness. Reconciliation to God is like entering the gate of a beautiful avenue which conducts to a splendid mansion. But that avenue is long, and in some places it skirts the edge of dangerous cliffs; and therefore, to save the traveler from falling over where he would be dashed to pieces, it is fenced all the way by a quickset hedge. *That hedge is the Commandments. They are planted there that we may do ourselves no harm.* But, like a fence of the fragrant brier, they regale the pilgrim who keeps the path, and they only hurt him when he tries to break through.—James Hamilton.

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HOW ARE YOU USING YOUR LIFE?

I have often been struck by the resemblance between the late Mr. Cecil Rhodes and the late Dr. J. Hudson Taylor. Both these men possessed the same kind of qualities. Cecil Rhodes, directed by a strange passion for the expansion of the British Empire, gave his life to that end. And South Africa, with its history of racial animosities, and questionable justice, and gold lust, and costly war, and still uncertain final loyalties, is the result.

Hudson Taylor dedicated what was in his hand to the service of the Redeemer and the extension of His rule. That lonely man, who, sixty years ago, on Brighton beach, prayed that his loneliness might be ended by the gift of willing workers to work in inland China, lived to see every province in China opened to the gospel, thousands brought under the sway of Christ's rule, and the kingdom of God an actual reality in the land of Sinim.

Even now there is no comparison between those two lives in regard to their ultimate values. Every year diminishes the influence of the man buried on the Matoppos Hills. But every year presents the greatness of the other man in clearer prominence. It is true to say of Hudson Taylor that his soul goes marching on. Young lives are being thrilled every year by his example, and impelled to similar consecration. The influence of the man who gave to God what he had in his hand is represented today by all that the China Inland Mission is. I offer you this contrast by way of helping you to see what it means, on the one hand, to keep life to yourself, and to use it on self-evolved schemes, or, on the other, to devote it to the high uses unto which God has redeemed you by the precious blood of His dear Son.—J. Stuart Holden.

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JUSTIFICATION AS SEEN BY AN INDIAN CHIEF

Years ago in northwest America, there was a Red Indian chief, a regular "glory-Christian." "Jesus" was always upon his lips.

Another Red Indian chief came up to him one day and said, "Why is it you are always talking about Jesus? What has this Man done for you?"

He took a number of chips of wood and made a circle on the ground. He dug for a worm and put it in the middle of the circle and set the circle on fire. As the fire spread all round the worm, the worm sought for safety somewhere and could not find it. But when the flames were almost at their hottest, the chief burned his own hand as he thrust it down into the circle of flame, and lifted the worm up out of danger. Then, putting it in a place of safety, he turned to his fellow chief and said,

"I am that worm. Here in this world I have been wounded by sin and temptation and the works of the Devil, and I almost succumbed. God came to this world in the form of Jesus Christ and took me, worm as I am, out of the flame of sin and its power and its guilt and rescued me."—E. L. Langston.

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THE POWER OF HIS RESURRECTION

Philippians 3:10

I remember that after I had worked in university centers in Portugal I went from there to Norway, and I was a little impressed by the difference amongst the people. I wondered how one could explain it. Then I remembered that every representation I had seen in Portugal of Jesus Christ was that of an infant in arms, or else someone crucified. We glory in the fact that He was an infant in arms, for everything depends on the Incarnation; we glory in the fact that He died on the Cross. But the first painting I saw on reaching Norway was that of the empty tomb, the three women and the angel. "He is not here; He is risen." The thought came to me, "May that not explain possibly some of the difference in the types of Christianity in Portugal and in Norway?" *He is risen, and the power is available for you and me, the power to which reference has been made on the part of our Chairman, so that we too, can be seated in heavenly places with Jesus Christ, and live a life of victory.* You remember how Paul expresses it: "We, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, as by the Lord the Spirit." So let us behold Him, the crucified, the risen Christ, until we too are changed.—R. P. Wilder.

ONE MARK OF HOLINESS

An old clergyman once leaned over his pulpit and said to his flock: "If you are not very kind, you are not very holy." I believe the old man was right. Loving-kindness is a real mark of holiness. I have a good deal of sympathy with that prayer so often quoted of that little child—"O Lord, make the bad people good, and the good people nice!" That is the proof of our Christianity. Past, present and future are all alike to the Lord. *Whatever our past may have been, whatever our present may be, whatever the future may bring, He is able to save to the uttermost.*—W. H. Griffith Thomas.

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FOR HIS SON'S SAKE

D. L. Moody used to tell a story of a busy judge who, during war time, was approached by a soldier who presented a letter. Before reading this the judge seemed disinclined to pay much attention to his visitor, as he was absorbed in an important legal case. Upon opening the letter, his whole attitude changed. It was from his own son. He read: "Dear Father: The bearer is a soldier discharged from the hospital, and he is going home to die; assist him in any way you can for Charlie's sake." All the tender emotions of the judge's soul were laid open. He said to a friend afterwards, "I took that soldier to my heart for Charlie's sake; I clothed him in Charlie's clothes; I let him sleep in Charlie's bed, and supplied him with every comfort for Charlie's sake." Moody added, *"God will never turn away any needy one, for His dear Son's sake."*—A. C. Crews, in *Westminster Teacher*.

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JOHN RUSKIN ON DECISION FOR CHRIST

John Ruskin wrote on Good Friday 1852: "One day last week I began thinking over my past life and what fruit I had had of the joy of it which had passed away and the hard work of it and I felt nothing but discomfort, for I saw that I had been always working for myself in one way or another.

"Then I thought of my investigations of the Bible, and found no comfort in that either—this was about two in the morning; so I considered that I had now neither pleasure in looking to my past life, nor any hope, such as would be my comfort on a sick bed, of a future one. And I made up my mind that this would never do.

"So, after thinking, I resolved that at any rate I would act as if the Bible were true: that if it were not, at all events I should be no worse off than I was before; that I should believe in Christ and take Him for my Master in whatever I did; that assuredly to disbelieve the Bible was quite as difficult as to believe it; and that the best mystery was that which gave me Christ for a Master—and when I had done this I fell asleep.

"When I rose in the morning, though I was still myself, I felt a peace and spirit in me I had never known before."

Moody Bible Institute Monthly

Yes, Founder's Week Conference will be held as usual (D. V.)

Young People's Society Topics

John C. Page

November 14

How May We Promote Interdenominational Fellowship?

1 John 1:3-7; Ephesians 4:1-6

Our Scripture verses deal with those principles which lie below and behind all successful interdenominational methods and plans. The first Scripture deals with life and the other with the verities of our Christian faith. The promotion of interdenominational fellowship apart from these basic principles of one common life and one common faith is an irksome thing. Life in Christ and faith in the great Christian verities are the two mightiest forces in the moral universe. The one creates fellowship and the other directs it into the channels of holy endeavor. Given these two forces, a common life and a common faith, all things are possible.

A great effort is now being made to unite the denominations in a forward movement along the lines of Christian evangelism. In this we all rejoice. The "Bishop's Crusade" in the Episcopal church is one indication of this effort. To see these venerable leaders of that denomination turning from organization and administration to the work of evangelism is indeed an inspiration. Other denominations are initiating similar movements, and possibly all of these separate bodies will come together later in one united movement. But, if this movement is to be vital and vitalizing it must proceed on the principles contained in these Scriptures. Faith in Christ as the only and divine Redeemer from sin, and life in Christ as a result of spiritual union with Him, must be regarded as supreme. On such a basis as this, interdenominational fellowship and co-operation of effort can easily proceed. In the days of D. L. Moody there was no great difficulty in uniting all denominations in splendid efforts to win men to Christ. An inspired Bible, a divine Saviour, sufficient atonement for sin, and personal regeneration by the Holy Spirit, were the great truths around which denominations gathered. The minor difficulties were forgotten in this one transcendent and unifying purpose. This can be repeated because we have the same God of power, the same gospel of grace, and the same needy world of sinful men. "No one but Christ is seriously making a bid for the heart of the world," said a leading Hindu to a Christian missionary. Let individuals and denominations get together then and in the power of the Spirit of God pray and plan "to win for the Lamb that was slain, the reward of His sufferings."

is found in the Scripture text, with the answer attached. "What shall I render unto the Lord for all his benefits toward me?" The answer is three-fold: "I will take the cup of salvation,"—verse 13. "I will pay my vows,"—verse 14. "I will offer to thee the sacrifice of thanksgiving,"—verse 17.

How shall we praise God from whom all blessings flow? First, by taking the cup of salvation, or in other words, receiving from God. "No word," says Prof. H. R. Mackintosh, "occurs with more arresting emphasis in the epistles of Paul than the word, 'Receive.' 'We have received the reconciliation.' 'We have received the spirit of adoption.' That which creates the church and gives it continuously prevailing strength is the fact that it takes the materials of its life humbly and perpetually from God."

"I will take," is followed by "I will pay." The recognition of responsibility is another way of "praising God from whom all blessings flow." To receive from God puts us under the obligation to share with others that which He has given. "I am debtor," said the great apostle. This was simply the recognition of a fact. Having received from God the cup of salvation he recognizes his indebtedness to share it with others, and undertook to do so in the spirit of Christian life and sacrificial service.

"Shall we whose souls are lighted

With wisdom from on high,

Shall we to men benighted,

The lamp of life deny?

Salvation, oh salvation!

The joyful sound proclaim,

Till earth's remotest nation

Has learned Messiah's name."

"I will pay" is followed by "I will praise." The sacrifice of thanksgiving is the service of praise. When we have received the cup of salvation and are doing our best to meet the obligations involved, then we have a heart to praise God. Faith and a good conscience go together. Will a man rob his fellows? He may do so by withholding the Word of Life from those who are under the sentence of death. Many there are who while professing the name of Christ seem to be unrelated to His last commission "Go ye." They have never responded to this, nor have they ever been gripped by His other word, "Give ye them to eat." Self-complacency is a cheap substitute for co-operation with God in His purpose of world-wide evangelization. If we have been made the recipients of Christ's reconciling work let us not be among the nine who failed to give thanks to God.

November 28

Christian Endeavor Around the World

Philippians 2:1-13

Nowhere in all the world does Chris-

tian Endeavor do better or more practical work than in countries that are just emerging from paganism. "We say that the Constitution follows the flag," writes Rev. C. F. Rife, a missionary to the Marshall Islands, "but," he adds, "the church follows the Christian Endeavor Society."

The island of Bikini has a population of eighty souls, and until only a few years ago, when Mr. Rife landed on its shores, the people were all pagans. "At that time," writes Mr. Rife, "we held a service under the cocoanut trees. The teacher, his wife, their two children, and my four or five boys, were the only ones that took part in, or could assist in, the singing. Some of the people asked what we were doing. In the course of five months they all began to repent and in a year they were trying to follow, in the Christian Endeavor Society, the light they had received. The Christian Endeavor society was organized before the church, and it was through the Christian Endeavor training that church members were gained."

One of the most remarkable examples of Christian Endeavor revival came last year from China. The first Christian Endeavor society in China was organized in 1885. Last year the fortieth anniversary of the founding of the society there was celebrated with great rejoicing. A whole year was to be devoted to an increase campaign. At the beginning of the year there were about twelve hundred societies of Christian Endeavor listed in China. "At the end of the year the numbers had grown," writes Rev. E. E. Strother, "to twenty-five hundred. In spite of troubled times in China, the Endeavorers are carrying on."

A missionary in South India writes: "Madura has developed Christian Endeavor work more strongly than any other mission in India. At present we have nearly ten thousand members on our rolls, and though the majority of these are Hindu children studying in our village schools, and are therefore only associate members in the Junior societies,

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THE PARENTS ASSOCIATION, Dept. 11311, Pleasant Hill, O.

November 21 How "Praise God From Whom All Blessings Flow"?

Psalms 116:12-19; Luke 17:11-19

A similar question to that of our topic

November, 1926

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it means that they are coming into vital touch, not only with the methods and principles of Christian Endeavor, but also with the life and thought and saving power of Jesus Christ Himself.

In West Africa there are two Christian Endeavor societies in the Metet Girls' School, in which 205 girls are enrolled. Ten of these girls walk more than twelve miles each day to attend the school. The Endeavorers have been studying the life of Christ in daily readings and the Sunday topics. The Christian Endeavor societies of this school are attended not only by the pupils but by girls in the town.

December 5

Character—How Form It and What Affects It?

Proverbs 8:1-11; 1 Corinthians 15:33

The book of Proverbs is fragmentary in character. Its separate parts contain great principles and truths for the direction of the people of God on earth.

Our Scripture lesson begins with the cry of wisdom and understanding to men to observe the excellent things of life, to be prudent, to cultivate the understanding heart, to give regard to truth and righteousness, and avoid crookedness and perversity. These verses in Proverbs constitute a call to the building of character.

There is a great difference between Christian character and worldly character. The Christian is united to Christ in a spiritual union and is indwelt by the Holy Spirit. The fruit of this indwelling is mentioned in Galatians 5:22, 23. These two verses ought to be carefully studied by those who want to know the qualities that constitute true Christian character.

The world cannot produce character of this sort. It tries to imitate it in the so-called ideals that are now so common, but the imitation is a mere shadow of the real thing. As a matter of fact, human nature is utterly inadequate to the task of producing the qualities mentioned in the above Scripture. Regenerating grace and the infilling of the Spirit alone is equal to the work of producing a character in which Christ Himself is reflected. True Christian character is something wrought in the believer rather than by the believer. Galatians 2:19, 20 throws a flood of light on this matter. Under the lash of law conscience is whipped to every effort to keep the law or to attain the ideal. Under the grace of God the righteous requirements of the law are fulfilled in us who walk not after the flesh but after the Spirit (see Rom. 8:3, 4). The one outstanding Bible rule for those who would develop Christian life and character is found in Galatians 5:16—"Walk in the Spirit."

The attainment of a good and strong character is possible only through right relationship toward the Son of God and adjustment to the operation of the Spirit of God. For in the Son of God are hid all the treasures of wisdom and knowledge (Col. 2:3), and through the Spirit of God alone these treasures are made available to us.

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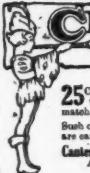
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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

SEEING GOD

C. J. J., *Three Rivers, Mich.*

Question: How do you explain Exodus 24:10, 11 in the light of 1 John 4:12?

Answer: God as spirit is invisible, but God has manifested Himself under assumed physical forms, such as described in this passage in Exodus, and under such conditions has been seen; yet not the actual form of God, but only His manifested glory.

THE ROMAN EMPIRE

Y. B., *Stratford, Conn.*

Question: Can you give me the names of the nations belonging to the old Roman Empire?

Answer: Such a list would necessarily vary from time to time, owing to changing political conditions. We would refer you to a small book entitled *The Roman Empire in Prophecy*, by W. E. Vine, M. A., obtainable through the Bible Institute Colportage Association, 843 N. Wells St., Chicago.

PRESBYTERIAN DOCTRINE

H. W., *Plainville, Conn.*

Question: What is the creed or belief of Presbyterians?

Answer: The statement of beliefs is found in the Westminster Confession of Faith which is Calvinistic as opposed to Arminian. It stresses the absolute sovereignty of God, predestination, election, total depravity of man, salvation by grace, and the security of believers.

IMMORTALITY OF THE SOUL

H. D. F., *Waldheim, Sask.*

Questions: (1) Is the soul immortal, both of the righteous and the wicked? (2) If so, how do you prove it? (3) How do you harmonize Malachi 4:1 with this doctrine? (4) How do you explain the Trinity in a brief way?

Answers: (1) Answered in the affirmative. (2) From the assumptions and teachings of Scripture; because of its nature by creation; because man, as an intellectual, moral, and religious being does not attain complete development in this life; because belief in immortality is universal, being the inborn desire and conviction of the soul. (3) This passage deals with judgment of the living, not of the dead. The extinction of the wicked then upon the earth is portrayed. Nothing is stated about their condition after death. (4) The Trinity consists of three persons, but of only one essence or substance. Therefore we have a unity in trinity; not three Gods, but three in one. That is, the Godhead is one, and yet three.

November, 1926

THE TWENTY-FOURTH OF MATTHEW

H. F. G., *Waltham, Minn.*

Question: Will you please explain the twenty-fourth chapter of Matthew?

Answer: Following the prophecy of the destruction and the questions of the disciples (vv. 1-3), Jesus described the conditions which were to prevail in the world down to the end of the age (vv. 4-14). The next verses (15-28) deal particularly with conditions in Jerusalem and the Great Tribulation with which this age is to close. Immediately after that tribulation the Son of Man is to return in power and great glory to execute judgment upon the wicked and to reward the righteous (vv. 29-51).

THE KINGDOM

N. B. S., *Iowa Falls, Ia.*

Questions: (1) What is the nature and purpose of the kingdom? (2) Over whom are those mentioned in Revelation 20:4 to reign and where? (3) What in the light of prophecy do the great events of the past twelve years mean?

Answers: (1) The purpose is to securely establish the beneficent reign of Christ over all the earth. It will be a kingdom of righteousness and peace, also of unparalleled prosperity and blessing. (2) Over the nations of the earth which shall be left after the judgments described in the preceding chapters. (3) They seem to mean that the world is being prepared for the closing of the Church Age and the introducing of the Kingdom Age.

THE BAPTISM OF THE HOLY SPIRIT

F. W., *Philadelphia, Pa.*

Questions: (1) When do believers receive the gift of the Spirit? (2) Is the "baptism" of the Spirit a second work of grace? (3) What is the explanation of John 20:22?

Answers: The Holy Spirit descended from heaven upon the day of Pentecost according to the promise of Christ, and has been in the Church ever since. Whenever a believer on Christ is born again, then and there the Holy Spirit takes up His abode. (2) Instead of speaking of Christians being baptized and experiencing a second work of grace, it is more scriptural to speak of being "filled with the Spirit." This "work of grace" may be a repeated experience. (3) When Christ breathed upon His disciples and said, "Receive ye the Holy Spirit," He gave them an earnest or foretaste of the fuller blessing they were to receive after the Holy Spirit came in person. There has been only one Pentecost for the Church.

THE GREAT TRANSGRESSION

R. L. L., *Lewiston, Minn.*

Question: Is "the great transgression" of Psalm 19:13 the same as the unpardonable sin?

Answer: At first glance this might seem to be the case, but the definite article is not in the Revised Version, nor is the word "sins" in the original. The verse might be rendered, "Keep back thy servant from the proud; let them not have dominion over me (lead me astray); then I shall be perfect and clear from great transgression." The peril of evil companions is taught.

WRITER OF THE COMMANDMENTS

G. E. D., *Victoria, B. C.*

Question: How do you reconcile the apparent contradiction between Exodus 34:1 and 27, 28?

Answer: The discrepancy is solved by determining the antecedent of "he" in the latter half of verse 28. Moreover, it is quite unlikely that after the Lord said (v. 1) that He would write the same words upon the second tables which were upon the first that He would afterwards command Moses to write them. Therefore the explanation seems to be that the Lord commanded Moses to write the laws given in verses 11-26, and that "He," Jehovah, wrote the ten words upon the second tables as He promised.

IS THE BIBLE AUTHENTIC?

H. G. S., *Excelsior, Minn.*

Question: Will you please refer to some historians in Christ's time who set forth the actual events in Christ's life. If they actually occurred would not the historians of that day have exalted Christ as much as they exalted Alexander the Great?

Answer: Historians are not strictly contemporaneous writers. They come afterwards and are better able to view events in their proper perspective and relationships. The four Gospels were not written while the events were occurring, but during that first generation of believers. As for contemporaneous writings, there are references to Christ by Josephus, the Jewish historian, by Tacitus, Roman historian, and also by Pliny, Suetonius, and Juvenal. For further evidence of Christ and His work we might appeal to the writings of the apostolic Fathers. But why appeal to writers outside of the New Testament when no ancient books that have come down to us have equal evidence for their genuineness and authenticity? Are not they sufficient? John's Gospel in particular was written for the express purpose of presenting indisputable evidence that Jesus was the Christ, the Son of God. Have you prayerfully examined that evidence? John and the other apostles were the real contemporaries of Jesus and they spoke and wrote of the things they knew. If their testimony is rejected, surely no other testimony would have any weight with you. The New Testament writers were real historians. Never better or more reliable have ever written.

ETERNAL REWARD

J. A. E., Phoenix, Ariz.

Question: (1) How can individuals win eternal life by their works (Matt.

25:45, 46)? (2) Has the word "eternal," as here used, a restricted meaning?

Answer: (1) The special "work" here said to be thus rewarded is the com-

passionate treatment of Christ's brethren (v. 40) at a particular period in history. We do not understand that these good deeds excluded faith, but were an evidence of it. (2) Some expositors hold that the word "eternal" means only "age long," but we take it at its face value.



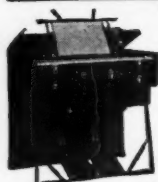
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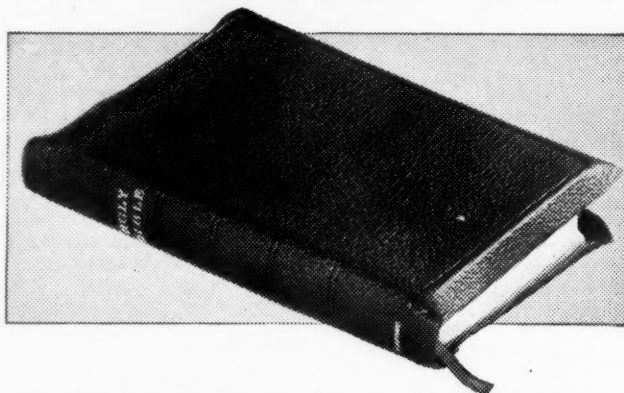
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THE ATONEMENT AND DIVINE HEALING

C. M. F., Valley View, Pa.

Question: Is divine healing for the body in the atonement?

Answer: If by this you mean that Christians need never to be sick and that all the sick can rise up immediately and walk, our answer is "No." We speak both from experience and observation. Many saintly people have sought through faith to be miraculously healed but were not. This is not to deny that God can and does thus heal some, but this seems not to be His rule at the present time. Even those who have experienced divine healing have later become afflicted and died. That is, the theory is not always confirmed by fact. But undoubtedly we are to pray for the sick, and if God will He can raise them up. Moreover, the indwelling Spirit of God is constantly renewing our bodies if they are given over to Him.

THE LOST BOOKS OF THE BIBLE

S. A. G., Moore, Mont.

Question: What about *The Lost Books of the Bible*, which is the title of a new book I see advertised?

Answer: The book to which you refer contains certain pseudographic literature which appeared in the early part of the Christian era but which were never a part of the New Testament; hence never were "lost." While possessing value as reflecting the life of the times, they are not upon the same level as the canonical books and were not considered to be divinely inspired. They who commend this new book are modernists, but placing them upon the same level as the New Testament tends to nullify its divine inspiration.

LITERAL INTERPRETATION

W. W., Granville, O.

Question: Shall we interpret the Bible literally, i. e., "obviously"? What is the best argument for so doing?

Answer: Ordinarily we should accept the Bible at its face value and interpret it literally. God evidently intended us to receive it that way. Probably the best argument for so doing is the example of Christ and the apostles in their attitude toward the Old Testament. They regarded it as meaning just what it said. But we must understand clearly the precise message and to whom it was given. Moreover, many passages have a double application, especially in the case of prophecy. We must be able also to rightly divide the Word before we can correctly interpret it. It is better to be too literal, even though wrong, than to pronounce the Bible false.

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International Sunday-school Lessons

P. B. Fitzwater

November 14

Caleb's Faithfulness Rewarded Joshua 14:6-15

Golden Text:—I wholly followed the Lord my God.—Joshua 14:8.

Caleb stands out in Bible history as a strong personality. He was a man of such character as deserves special study.

I. Elements of Caleb's Character.

1. Independence of Spirit (Num. 13:30).

Though the multitude clamored to follow the report of the ten, Caleb determined to stand alone. This is an element in human character which is highly important. One should stand for what he knows to be right, regardless of the sentiment of the crowd. Though men of this stamp are opposed at first, they ultimately receive the respect of the people.

2. True to Convictions (Josh. 14:6, cf. Num. 14:6-9).

What Caleb knew and felt he spoke out. He did not wait for the opinion of others and then modify his to suit the populace. Many times men conceal their real belief when they see that it is unpopular. A true man and one who can be trusted will be loyal to his convictions.

3. Unselfish (14:12).

He did not ask for some easy place. He did not wish to thrust someone else into the place of difficulty. He wanted to go into the place where it would require fighting in order to drive out the giants which were in the land. Caleb's actions are in striking contrast with those of Lot.

4. Courageous (Josh. 14:12, cf. 13:30).

This courage he displayed when he insisted that they were able to go up from Kadesh-Barnea and take possession of the land. Forty-five years have elapsed since that time. He would be considered an old man now, but still he desired that place for an inheritance which would require some fighting. He said, "I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now for war." Courageous men command the respect of their fellows. Men naturally hate cowards.

5. Loyalty to God (Josh. 14:8, cf. Num. 14:24).

He served God with a whole-hearted devotion, indeed this is the key to his character. A man who is thoroughly loyal to God is always true and magnanimous in his dealings with his fellows.

II. Caleb Laying Claim to His Inheritance (vv. 6-12).

Caleb did not come alone to make his claim. He came in the presence of the

children of Judah, lest he be suspected of taking advantage. He did not wish to wait until after the lot was cast, for God had already given a certain portion to him. It was useless to ask God to decide a matter which He had already determined. The basis of his plea was:

1. The Ground of His Service (vv. 6-8).

He had endangered his life in spying out the land—had gone to Hebron when the giants were there. He brought back a true report when his brethren were all against him. He bore his testimony and insisted that they go up and take the land though to do so incurred the displeasure of his brethren and necessitated his standing practically alone. He further quoted the Lord's testimony concerning him, which showed that he had wholly followed the Lord. "Thou knowest the thing that the Lord said unto Moses, the man of God, concerning me" (v. 6).

2. On the Ground of the Oath of Moses to Him (v. 9).

Joshua had respect for Moses, and was bound to follow the counsels of his faithful master whom he had succeeded. This plea was effective.

3. On the Ground of God's Providential Dealing with Him (vv. 10-12).

God had preserved him in bodily health. Though he was now eighty-five years old, his natural forces were not abated. He still regarded himself capable of driving out the giants who possessed the land. It is right to consider the preservation of one's health as the indication of God's will that there is still work for one to do.

III. Joshua Giving the Inheritance to Caleb (13:14, 15).

1. Joshua Blessed Caleb (v. 13).

He not only acquiesced in Caleb's claim, but bestowed the blessing of God upon him in it.

2. The Inheritance Given (vv. 13, 14).

Hebron was the name of the inheritance. The name Hebron means fellowship. It was given because Caleb had fully followed the Lord. Only those who fully follow the Lord can enjoy fellowship with Him. Though Caleb now legally possessed Hebron, it was necessary for him to fight to drive out the giants who infested it. In Christ we have an inheritance which God has given us. We too must fight because the enemy is unwilling to relinquish his claim upon it. Caleb got what he asked for because it was in keeping with the Word of God. We too are sure to get what we claim when we lay hold of that which is according to God's Word.

November 21

Joshua Renewing the Covenant Joshua 24:1-25

Golden Text:—Choose you this day whom ye will serve; but as for me and my house, we will serve the Lord.—Joshua 24:15.

I. Joshua Rehearsing the History of the Nation (vv. 1-13).

This was his farewell address, the last message to the people. He began with Abraham's breaking with his religion, homeland, relatives and friends, at the command of God, and traced their history in Egypt, their deliverance at the hands of Moses and Aaron through the wilderness journey, and showed God's providential dealing in the crossing of the Jordan at floodtide, and their present marvelous blessings in the land.

II. The People Elect the Lord as Their God (vv. 14-24).

Joshua knew that the people were liable to lapse into idolatry, therefore he reviewed before them the history of God's goodness to them, and appealed to their sober choice as to whether they were going to remain faithful to him.



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1. He Appealed to Them for a Rational Consideration and Judgment (v. 15).

He placed before them four candidates upon which they could vote according to their relative merits.

(1) The Lord.

(2) The gods worshiped by their ancestors in Chaldea.

(3) The Egyptian gods.

(4) The gods of the Amorites.

Having placed before them these candidates, he urged them to make a rational choice.

2. His Own Example in the Matter (v. 15).

He followed his appeal with his own example. He told them that his mind was already made up. He associated his household with himself. He knew just

where they would stand. His decision was not a hasty one. It had been predetermined. It had been talked over at home, therefore he voiced the united sentiment of his family. Every man ought to know the conviction of his family touching religious matters and they should stand together. This they usually do when the head of the family carefully instructs them and give them the proper example. His positive position for himself and family no doubt had great influence upon the minds of the people. It is a great thing to have leaders who do not vacillate. He determined that he would remain faithful to the Lord regardless of what others might do. He urged them to decide the matter at once. "This day," was his urgent plea. It is dangerous to parley when it comes to making a decision between the right and the wrong, between the true God and the false gods.

3. The Response of the People (vv. 16-18).

Joshua's earnest appeal, accompanied by his own example had its desired effect. When they calmly considered the claims of the Lord as against the other gods, they saw the overwhelming evidence in favor of the God of their fathers. We have just as great need and just as good and great reasons for making a clear-cut decision as they had. Many are the gods about us bidding for our devotions. As it would have been the basest ingratitude for them to have turned down the Lord, so it is today on the part of those who are either halting between two opinions or are choosing the gods of the world instead of the true and living God.

They assigned the following reasons for their choice—

(1) The Lord brought us out of Egypt (v. 17).

(2) He did great signs in our sight (v. 17).

(3) He preserved us in all the way we went (v. 17).

(4) He drove from before us all the people (v. 18).

It would have been very foolish, not to say criminal, after they had experienced all this at His hands to have rejected Him.

4. Joshua Reminds Them of Who God Is (v. 19).

Wishing them to think more seriously and deeply upon the matter, Joshua drew a somewhat dark picture of God's attributes which were most unattractive to them.

(1) He showed them that God is an holy God.

(2) That He is a jealous God. He could not therefore tolerate a rival.

(3) That He will not forgive.

He did not mean by this that he was an unforgiving God, but that His nature was such that unless they followed Him fully, He would become the means of their destruction.

5. Joshua Demands Sincerity on Their Part (vv. 20-23).

He wished to have practical proof of their profession. He no doubt knew full well that some had idols yet in their possession. He said, "Now therefore put away the strange gods which are among you and incline your hearts unto the Lord God of Israel."

6. The Peoples' Position (v. 24).

They cannot avoid their determination to serve God and obey His voice.

III. The People Enter Into a Solemn Covenant (vv. 25-28).

This is the clinching transaction of the meeting at Shechem. They entered into a formal covenant. Joshua wrote down their agreement in a book where it would remain a permanent witness against them. As a further help, he took a large stone and set it up as a witness. These would serve as barriers against their lapsing again into idolatry.

November 28

Gideon and the Three Hundred Judges 7:1-25

Golden Text:—Be strong in the Lord
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and in the power of his might.—Ephesians 6:10.

Because of Israel's sin, God permitted them to be brought under the cruel yoke of bondage at the hands of the Midianites. So grievous was this affliction that they hid in dens, caves and strongholds (Judges 6:2). In their distress they cried unto the Lord and He sent deliverance to them through the judgeship of Gideon. The angel of the Lord appeared to him while at the post of duty. Gideon hesitated. His hesitancy was not due to unbelief, but to modesty and cautiousness. He came from an obscure and unimportant family (6:15). Before going forward in this enterprise he wished to be doubly sure that God had called him (6:36-40). The tangible evidence was furnished by means of the fleece. When once he was convinced of his duty he was courageous and enthusiastic. This is characteristic of all truly great men, such as Luther, Calvin, Knox and

Washington. Gideon began his reformatory work at once (6:25-27). He not only began at once, but began at home. This is God's order. Those who would accomplish any great work should begin at home or in the place where they serve when receiving the call.

I. The Opposing Armies (v. 1).

Gideon and his army arose early on the eventful day of his victory and encamped by the spring of Herod. Over against them was the host of Midianites in battle array. Gideon's army was quite insignificant in comparison with the Midianites.

II. The Sifting of Gideon's Army (vv. 2-8).

At Gideon's call 32,000 men responded ready for the struggle. This seemed a small army to go against the Midianite army—135,000 strong, but God said even this was too many, lest they be led to boasting and self-confidence. Their real danger was not in their small army but in their pride. All that were faint-hearted were allowed to go back,

leaving only 10,000. There were 22,000 cowards in that group of men, and worst of all, they were not ashamed to confess it. Still, this was too many. When God was through with His sifting process only 300 remained. The 10,000 were brave men, but not of proper quality and fitness. Those who lapped the water showed alertness and watchfulness. This depleting process no doubt was trying to Gideon's faith, but he needed to be taught that success in the Lord's work does not depend so much upon numbers as upon quality.

III. God Gives Encouragement to Gideon (vv. 9-15).

God commanded Gideon to go down to the Midianite camp where he would hear something which would cheer his heart and strengthen his hands. God always comes to cheer us when our hearts are faint. When he came near he heard a man tell a dream which was that of a barley cake tumbling into the camp and smiting it. He also heard the interpretation given to that dream which made Gideon to be that cake. This greatly cheered his heart and strengthened him for his work and caused him to break forth in praise to God. The barley cake is a very insignificant thing—a very cheap affair in itself, but with the hand of God upon it, it would be sufficient to spread consternation among the Midianites and bring destruction upon their armies. No matter how weak and insignificant a man may be, if God is with him he shall not fail.

IV. God Gives Victory to Gideon (vv. 16-23).

His army was very insignificant and his weapons most worthless. His attack was unique. The whole matter was faith (Heb. 11:32). The ground of his faith was God's Word and the token which He had given him. God does not ask us to go forward without good ground upon which to rest our faith. Gideon with his 300 men formed into three companies, each man being provided with a lamp concealed within a pitcher. Thus armed they surrounded the camp of the Midianites. They were all instructed to keep their eyes upon their leader and imitate him. We too are to keep our eyes on our leader Christ and to ever do as He does. At the proper moment they blew their trumpets and broke their pitchers, giving opportunity for their lights to shine out. This awful crash of breaking pitchers, followed by the sound of trumpets accompanied by the shout, "The sword of the Lord and of Gideon," threw the Midianites into a panic, causing them to fight amongst themselves. One hundred and twenty thousand were thus slain, leaving but 15,000 of that mighty army (Judges 8:10).

In making the application to ourselves in this age, we can think of the sound of the trumpets as representing prayer or calling to God, the torches, as the light of the gospel, the pitchers, our human nature, and the whole as this treasure in earthen vessels. Only as the pitchers were broken to allow the light to shine forth, and as we sound loud and long the trumpet of prayer, can we expect victory.

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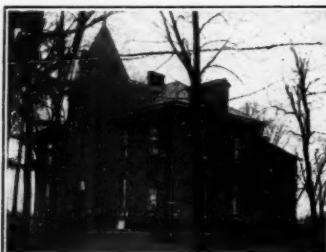
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December 5
Ruth and Naomi
Ruth 1:14-22

Golden Text:—Thy people shall be my people, and thy God my God.—Ruth 1:16.

In order to grasp the matter contained in the subject, there must be swept into view the whole book of Ruth. The lesson committee recognized this and assigned the book as the lesson text. However, for convenience, the lesson text which is to be printed has been confined to the first chapter, verses 14-22.

I. Ruth Connection with Naomi (1:1-15).

On account of famine in Bethlehem of Judah, Naomi with her husband and two sons sojourned in the land of Moab. After the death of her husband her two sons married Moabitish women. After a time her sons died also. This is a dreary picture indeed, three widows in the same family. After the death of her sons Naomi resolved to return to her homeland, having heard that the Lord had visited his people in giving them bread. They went to Moab to escape trouble but only got into more. This is always the case when God's people go into the world to escape difficulties, they are sure to suffer in consequence. It was not until Naomi was thus chastised that she resolved to return. One purpose of God's chastisement is to cause His children to return. Naomi had the good sense to recognize that the hand of the Lord was upon her for good. Happy is the one who profits by correction. When the time came for her to go, Ruth and Orpah accompanied her for a distance. This she permitted, but determined to place before them frankly the difficulties which would necessarily confront them. Having laid the matter squarely before them, she urged them repeatedly to turn back.

II. Ruth's Noble Choice (1:16-18).

Much as Naomi loved her daughters-in-law, she would not have them go into this matter blindly. She wished them to know the seriousness of their undertaking. She told them the worst that could come upon them. Then if hardships came they could only blame themselves. This principle ought to be carried out by us in all our relations in life. In business the spirit of frankness should be manifest. At home we should deal with each other in the most straightforward way. The same thing should characterize our behavior in the church and in society. In this respect Jesus Christ is our supreme example. He held before the people the great fact of casting their lot with Him, but always frankly told them what it would cost.

1. No Chance to Marry Again.

Naomi told her that she had no more sons for whom she could wait. In that day to be unmarried was the greatest disgrace. Society differed then from now. No avenues were left open by which a woman could earn her living and be independent. Furthermore, it was against God's law for the Jews to marry outside of their own people.

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Her idolatrous worship could not be carried on in the land where God's people dwelt. This was delicately touched upon when Orpah went back (v. 15). Orpah went back when it was plain there was no chance to get a husband. Now Naomi puts an additional test upon Ruth, that of giving up her religion. Ruth was equal to the occasion. Her mind was fully made up. She was willing to accept as her God the one who was able to produce in His subjects the nobility of character she had observed in Naomi. Naomi's very frankness in dealing with her caused Ruth to be more determined to cast her lot with her. Ruth's position was so definite and unflinching that the very expressions have come down to us in words which "no poetry has outrivaled, and no pathos has exceeded, and which has gone through centuries with the music that will not let them be forgotten." She was determined to share Naomi's journey, her home, her God, her lot in life, and her grave in death, whatever that would be. To crown it all she would renounce her heathen gods and worship Jehovah.

III. Blessings Which Attended Ruth's Choice.

Ruth was never sorry for her choice, because:

1. She Found the True God (1:16). Instead of her heathen god who was unable to help her, she now had a living God, the God of Israel.
2. She Found Human Friends (chap. 2).

As she went to glean in the field she was led to the field of Boaz, a man of wealth and grace. The servants of Boaz treated her with consideration. Even Boaz gave instructions for special consideration to be given her.

3. A Good Husband and a Happy Home (chaps. 3, 4).

She not only secured a husband, but a man of God who had an abundance of this world's goods.

4. An Honored Place in the Israelitish Nation (4:13-17).

Though she had to forsake her own people she became one of a nobler people.

5. She Became a Link in the Chain of Christ's Ancestry (4:18-22 cf. Matt. 1:5).

The one who fully decides for Christ and gives up all for Him shall get a hundredfold in this life, and in the world to come eternal life.

This story is a fine example of dispensational truth.

- (1) The famine in the land indicates the testing of the Jews.

- (2) The coming into Moab indicates the sojourn of the Israelites among the nations.

- (3) The sickness and death in Moab indicate the chastisement of the Jews and their sorrows in the present age.

- (4) The return to the land indicates the gathering of Israel, to their own land.

- (5) Ruth's decision indicates the gathering of the Gentiles through the influence of the Jews.

- (6) The marriage between Boaz and Ruth indicates the union of the Church with Christ.

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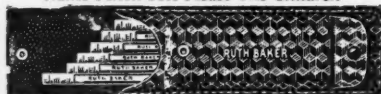
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THE MEXICAN SITUATION

The director of the Latin America Prayer Fellowship gives a graphic picture of the recent crisis in the religious life of Mexico.

"The great struggle between the government and the Catholic church," he writes, "has been fought out to the bitter end, and during the past few days we have seen things equaled only in the Middle Ages. I went especially to the different churches to be right among the poor people who had been told that all churches would be shut; that meant no more mass, confession, confirmation, baptisms, nor marriages—equivalent to national excommunication! But the church failed in its effort to make the government retract."

The Great Cathedral

"Thousands and thousands of poor people crowded into the churches upon hearing that they were to be deprived of 'the means of grace.' I stood in the great cathedral in Mexico City. There stood at least four or five thousand anxious mothers with their crying babies, waiting from early morning till late in the afternoon to have their youngsters, by means of a few drops of water applied by a priest, made Christians. If you think it was anything but pitiable to hear those thousands of babies cry, you should have seen the fear and agony upon those parents' faces, and watched the Red Cross carry out the fainting mothers and children overcome by heat and fatigue. Then there were the confessionals, completely hidden by dense masses of people, all waiting for what was supposed to be the last opportunity to obtain pardon for their sins."

The Virgin of Guadalupe

"I went to the basilica of the Virgin of Guadalupe, Mexico's great idol. And there, as in other temples, thousands were crowded into a limited space. I stood in one corner of that great, dark building and watched the crowds going forward on hands and knees, carrying lighted candles of unusual size, crying aloud to the 'Little Brown Virgin.' It

was like the sound of many waters, and my heart was crushed with the spectacle. Never has the like been seen before,—I wonder if it ever will be again. How they pleaded with that image, weeping as they said farewell to her. After awhile, I had to leave the place as I could stand it no longer. Thousands of baptisms, marriages, confirmations; heaps of candles, relics and special printed prayers brought in a great harvest of shekles. Rome did a thriving business in her traffic with the souls of men."

Who Has Suffered?

"Now the smoke has cleared away and the churches are again opened. Let us see who has really suffered. Rome? By no means! She has created sympathy for herself all over the world, and here



WOMAN GRINDING AT THE MILL
A typical Kikuyu woman of Kenya Colon grinding millet between the two stones at an African mill

the people have shown a fervor unknown for years. The Church of Rome is better off than ever, even without the foreign priests and nuns. A Roman priest is Roman whether a Mexican or African. The gospel has been hindered and schools that are supported by Christian gifts may not teach religion or even have prayers with the children."

EVANGELISM IN MEXICO

Mr. Charles H. Ainley, Jr., '17, writes from the Presbyterian mission in the city of Vera Cruz, Mexico, that Mr. A. B. DeRoos has been assisting him in a special evangelistic effort in which they enjoyed the privilege of putting the gospel into the hands of all the police and many

of the soldiers quartered in that city. Special Bible classes were held every afternoon and evangelistic meetings at night. To conform to the law as interpreted by the municipality no hymns, prayers nor "religious acts" had a part in the services. The testimony borne, however, was greatly honored by the presence and power of the Holy Spirit of God.

THE GOSPEL WINNING IN BELGIUM

Pastor Waelti of the Brussels church, under the care of the Belgian Gospel Mission, speaking of the darkness of the great mass of its population, says:

"The ignorance of the Bible on the part of the Belgian people goes beyond our imaginations; it is as great as the ignorance of the most heathen nations. This may seem exaggerated, and yet it is a simple fact. This is why the work of evangelization is so slow; we need time to pierce and dissipate the thick cloud of darkness which centuries and centuries of Catholic domination have spread all over the country."

And yet, in the same report Pastor Waelti made mention of whole families finding the Lord, and could add: "If we have our difficulties and some cases which cause us sorrow, we have also many, many reasons for rejoicing."

One of the colporteurs of the Belgian Gospel Mission was finishing his day of toil for the Master. He was about to turn his steps toward home, when he felt strongly impelled to go down a certain street and knock at a certain door. This he did, and a woman came to answer, saying, as

she opened the door, "Who are you and what do you want?"

Our colporteur explained that he had portions of the Scriptures to give away, and thereupon the woman's manner changed at once, becoming noticeably eager and tense.

"You do not by any chance happen to be a man of God?" she anxiously questioned.

Our friend answered that he was a humble servant of God, and the woman's face brightened as she heard it.

"Well, then," she said confidently, "you must be the answer to my prayer."

Her story was touching. For years she had had no peace of heart or conscience and could not find it. Finally she

dropped on her knees one day and very simply prayed God to send one of His men across her path that she might be led into the ways of peace, and our humble colporteur was indeed the answer to her prayer,—a man who was able and glad to reveal to her the truth in Jesus Christ.

THE KOREAN CHURCH AFFIRMS HER FAITH

The evangelistic spirit of the Korean church, flowing out of her fresh spiritual experiences, purity of doctrine, and simple, practical faith, has long stimulated Christians in other lands to emulation. During her more recent history she has weathered persecution and maintained inviolate throughout the integrity of her faith and the power of her testimony. But, like ourselves, she lives "in this present evil age," and cannot escape the unrest engendered by it. Contributing largely to this unrest is the Bolshevistic and Socialistic propaganda within

her boundaries, plus the present world-wide modernistic trend in theology.

It is refreshing to note that this condition has called forth a timely declaration by the Korean Mission of the Presbyterian church, U. S. A., affirming her faith. This declaration, which took place at the annual meeting in Seoul, July 1, 1926, affirms anew and afresh its belief in the cardinal tenets of our Christian creed, giving prominence to such items as the integrity and authority of the Bible as the Word of God; the effectiveness of prayer; a realization of the fact of sin and the necessity of regeneration; acceptance of the miracles of Scripture, and especially of the virgin birth, deity and bodily resurrection of our Lord; His blameless life, vicarious death and second coming. It further attests its faith in the uniqueness of Christianity as a supernatural religion, satisfying to the heart and transforming character; its acceptance of the Shorter Catechism and Confession of Faith of the Presbyterian church in Korea with which it is associated; its purpose to teach only those things which are in harmony with these documents, and to carry on the work of all of its institutions in harmony with these beliefs.

AWAKENING IN PERSIA

Miss A. Emelia Enderson '21, a teacher in Fisk Seminary, Persia, writes that the country of her adoption is suffering from political and religious disturbance. Recently the head official of Sanjbulagh was killed, and an awakening among the Mohammedans of Tabriz has stirred the whole city. A number of converts to Christianity were placed in prison to insure their safety. The conversion of Meer Jawad, a descendant of Mohammed, has arrested the attention of Moslem throughout the western province. Before the Moslem wrath fell upon him he fearlessly preached Christ with a passion of consuming love. In spite of persecution many of his hearers were converted and are standing firmly in their new faith. Even the Syrians, who do not believe Mohammedans can be reached, say Jawad was truly regenerated. Now many of the Moslems are coming to the mission for information concerning the Christian religion, marking distinct progress in that it is no longer necessary to go to them.

DAN CRAWFORD'S LAST GREAT WORK

Dan Crawford pioneered the great missionary effort now going on all along the Luapula Valley and across Lake Mweru to Luanza. Literally pouring out his life as a libation for Africa's weal, he labored in its wilds for more than thirty-five years, counting all time and every place an opportunity to minister in the name of Christ. Many an one heard the life-giving word from his lips in the middle of the night. Dying, he left many living monuments to the grace of God as standing witnesses to his faithfulness.

One of his most important achievements is the New Testament which he translated into the vernacular, and which is now read by thousands of natives in the

Katanga district. It was a memorable occasion when the Central Africans stood around the first consignment of these Books containing in their own tongue the wonderful words of God. There are three hundred schools in that part of the dark continent, and many others elsewhere, where the Luba-Sanga language is used, the people having been taught to read its written form by missionaries from England, Ireland, Scotland, America, Australia, New Zealand, and other countries. The natives have no newspapers, story books or literature of any kind, so the New Testament is the only book printed in their language. Its importance, therefore, cannot be overestimated. Just before Mr. Crawford died he finished translating the Old Testament into Luba-Sanga, but it will not be available for distribution until the cost incident to its production has been met. Contributions for this purpose are being received by the secretary of the National Bible Society of Scotland, Edinburgh.

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John 14:13

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"Ask."
3. The Power (or Leverage) in Prayer.
"In my name."
4. The Promise to Prayer.
"That will I do."
5. The Purpose in Prayer.
"That the Father may be glorified."

—Ezra S. Gerig.

A THANKSGIVING MESSAGE

What shall I render unto the Lord for all his benefits toward me?—Ps. 116:12.

Introduction:

Thanksgiving Day established by our forefathers an occasion for public expression of gratitude to God for blessings of the passing year. Now national institution by proclamation of president and state governors. Original idea of public worship and public thanksgiving abandoned largely for feasting and amusement.

The psalm from which text is taken is intensely personal in its character. Recognition of God's faithfulness, goodness and mercy. Man's dependence and responsibility. The text suggests:

I. Recognition of Existence of God as a Person to Whom We Are Indebted.

If we do not believe in the existence of God, how can we be grateful to Him. Also gratitude assumes the personality of God. Cannot be grateful to a mere influence.

Thanksgiving Day can have no meaning to those who do not believe in the existence of God as a person to whom we are unquestionably indebted. We are well aware the world has been unutterably shocked and confused. Keep up faith in God!

There is reason for gratitude to God even in the midst of all the darkness and distress. "Darkest hour before the dawn." The kingdom is coming because the King is coming again whose right it is to rule. When we begin to count all his benefits we will find them more in number than we had supposed.

II. Recognition of Some of the Lord's Benefits at This Time.

1. The common blessings of life.
2. The country in which we live and its vast resources, abundant harvests.
3. A united nation, loyal to the Government, determined to stand firmly and faithfully by the powers that be.
4. The church universal in its progress and loyalty, and readiness to change its methods to meet the needs of the time. New methods not new message needed.

—John H. Elliott.

SCALING THE HEIGHTS

Psalm 71:16

Introduction:

The desire of Christians to attain.

1. Measuring the Heights.
2. Measuring the Resources.
3. Measuring God's Strength.
4. Measuring the Results.

—R. Malek.

THANKSGIVING DAY: A CONFES- SION OF FAITH

1. Faith in God

That we have many people in the world and in America who do not worship God, is true; but we have many people who believe in God and have faith in God, however, not saving faith. There is no repentance, and there can be no saving faith without repentance. Most men have faith in God as a Creator, Preserver and Benefactor.

2. A Dependence on God

Those having a dependence on God, are not so numerous or great as the first. Yet doubtless there are even in this class, many more than those who make public confession of dependence on God.

It would be very pleasing and satisfactory to us, if those who are representatives of the people in the United States, in speaking of food producing activities, would acknowledge God, for giving fruitful seasons. But it must be understood this is a nation that has stamped on our coin "In God we trust," hence much must be understood, and taken for granted. This nation—United States of America—has no statutory standard, no state declaration of religious faith, no supreme court confession of faith, as to what constitutes a Christian or Christian faith, but there is a written or scription stamped on the dollar confessing our dependence on God.

3. Praise to God

In this land of religious freedom, thank God, there are many who feel and render public thanksgiving. There are many who receive even a cup of water with thanksgiving. The good gifts, material, earthly, natural, are God-given. The heart fully given to God and filled with the fullness of God will render (offer) praise to God for all material and earthly blessings.

If there were more thanksgiving, there would be much less asking. We forget our mercies, our daily mercies, our yearly mercies, that it becomes necessary for the President of the United States to set a day of Thanksgiving. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Ps. 100: 4, 5).—J. H. Agnew, in *Herald of Holiness*.

GRATITUDE

Luke 17:11-19

I. Introduction—the local setting (v. 11).

1. Christ on the way to Jerusalem.
2. Passes through Samaria and Galilee.
3. Enters a certain village.

II. A group of needy people were there (vv. 11-13).

1. Their condition—lepers.
2. Their position—(outcasts) "Stood afar off."
3. Their request—"Jesus, Master, have mercy on us!"

III. Their needs met in Jesus (v. 14).

- They received from Jesus.
1. Attention—"He saw them."
 2. Compassion, and instruction—"Show yourselves to the priests."
 3. Cleansing—"As they went, they were cleansed."

IV. The Expression of their gratitude (vv. 15-19).

1. Gratitude at the minimum. Only one returned.

His gratitude based on consideration of the benefits he received—"He saw that he was healed."

His gratitude based on consideration of thanks due to his benefactor—he turned back, glorified God, fell on his face, and gave thanks.

2. The wonder of ingratitude. One out of ten, and he a Samaritan. "Where are the nine?"

V. Application:

1. The deadliness of leprosy—the deadliness of sin.
2. Our condition—sinners, uncleansed, lost.
3. Our need—mercy, cleansing, redemption.
4. Our needs met in Jesus and appropriated.
5. What is the extent of our gratitude? —John E. Hopkins.

Choice and service—these were demanded of the Israelites; these are demanded of you, these only. Choice and service—in these are the whole of life. —Mark Hopkins.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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GOD'S FORGE

Romans 5:3-5

The hammer of Thy discipline, O Lord, Strikes fast and hard. Life's anvil rings again

To Thy strong strokes. And yet we know 'tis then

That from the heart's hot iron, all abroad The rich glow spreads. Great Fashioner Divine—

Who sparest not, in Thy far-seeing plan, The blows that shape the character of man,

Or fire that makes him yield to touch of Thine—

Strike on, if so Thou wilt! For Thou alone Canst rightly test the temper of our will, Or tell how these base metals may fulfil Thy purpose—making all our life Thine own.

Only, we do beseech Thee, let the pain Of fiery ordeals through which we go, Shed all around us such a warmth and glow;

Such cheerful show'rs of sparks in golden rain,

That hard hearts may be melted, cold hearts fired,

And callous hearts be taught to feel and see

That discipline is more to be desired Than all the ease that keeps us back from Thee.

—Mary E. Roper.

QUALITIES THAT MAKE FOR LONG PASTORATES

(Concluded from last month)

5. *Many-sidedness.* He must be a man of many talents or have the ability to use the few he has in many places, and in unexpected ways. He must have ability in different directions, interests in different people, occupied in different ways, possessing different character, and having different likes and dislikes. To all he must be a friend, companion, counsellor, and pastor.

6. *He must have a genius for hard work.* Having preached to the same people for years, he has no "barrel" of sermons upon which to draw. He does not preach old sermons; he has outgrown them. His best sermon is the one he is to preach next. He is ashamed to beg, too proud and too honest to steal other men's sermons—so he must dig. But the digging of today prepares him for the harder digging of tomorrow. His pastoral work too becomes harder. At least there will be more of it to do. The longer he stays in the parish, the more numerous become the weddings, the funerals, and the special addresses to be delivered. This may be his despair or his joy. He may almost despair of meeting his appointments, and preparing himself for them; but the hard work brings its reward in the consciousness of being appreciated, loved, and being able to serve others better.

7. *A sense of humor.* There are many things in a minister's life to make him smile, if he has the sense to see them, and if he has not that sense, he is of all men the most to be pitied, for he will be called on to share so much sorrow. Even in some of the saddest occurrences there

Moody Bible Institute Monthly

Yes, Founder's Week Conference will be held as usual (D. V.)

will be things to make him smile. "A merry heart doeth good like medicine." The minister who would stay must listen to the criticism and the fault-finding of his people, heed what is worth heeding, and "laugh" at the rest, and go on doing his best among his critics and for them. His sense of humor will enable him to see that a few drops of rain is not a flood, a few living coals is not a conflagration, one persecuting Jezebel is not Israel, and that the quarrel of a couple of women in the Ladies' Aid is not war—at least not enough so as to make him run away or even do any real fighting. This same sense will keep him from nursing the wounds he has received in the house of his friends and from becoming bitter in heart.

8. *Faith.* This is the last and the most important of the double quartet of qualities that will make a minister able to stand by the ship—yes, and to save it amid the storms that endanger the modern pastorate. He must have faith in the Bible as God's own inspired Word, in Jesus Christ as the Son of God, and in God as his own heavenly Father. He must believe, in spite of appearances, that "all things work together for good to them that love God," that "as thy days, so shall thy strength be," and that God's grace is sufficient for him.

He must have faith in men, in bad and in good, in the possibility of every sinner becoming a saint. He must believe that men who have proved faithless and disappointing will do better another time, that the John Marks will not always desert and that some Sauls will become Pauls.

He must have faith in himself, in his being in the place where God wants him, and in his doing the work that God wants him to do. His faith will keep him staying and working, even though his church is located in some Pergamos, "where Satan's seat is," and not envy some brother in a neighboring Smyrna, where, did he but know it, there were people of the synagogue of Satan. His faith will keep him happy, and being happy, he will be able to make others happy. His faith will make him faithful unto death. And perhaps this will come while he is among his friends, that having walked with God and God with him, God will come and take him home and give him the crown of life, which He has promised His faithful servants.—J. H. Sellie, in *The Presbyterian*.

THE WHALE

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2. One at a time.
3. Did not pity Jonah. Took God's side of the question. Don't comfort a sinner in his sins.
4. Did not leave him until he was praying.
5. Clung to his passenger until he landed him where he belongs.
6. The whale was modest. He did not go around spouting and shouting. He delivered his passenger and then disappeared.—Selected.

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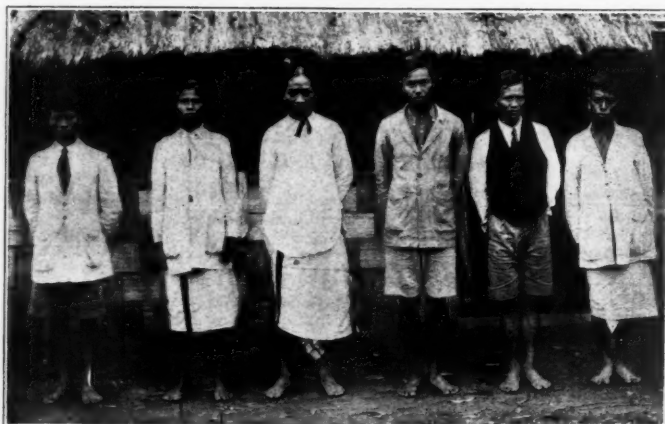
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A MESSAGE TO THE CHURCHES

If we do not have the Spirit of God, it were better to shut the churches, to nail up the doors, to put a black cross on them and say, "God have mercy on us!" If you ministers have not the Spirit of God, you had better not preach, and you people had better stay home. I think I speak not too strongly when I say that a church in the land without the Spirit of God is rather a curse than a blessing. If you have not the Spirit of God, Christian worker, remember that you stand in somebody else's way. You are as a tree bearing no fruit standing where another fruit 'ul tree might grow. This is solemn work; the Holy Spirit or nothing. Death and condemnation to a church that is not yearning after the Spirit, and crying and groaning until the Spirit has wrought mightily in her midst. He is here; He has never gone back since He descended at Pentecost. He is often grieved and vexed for He is peculiarly jealous and sensitive and the one sin never forgiven has to do with His blessed person; therefore, let us be very tender towards Him, walk humbly before him, wait on Him very earnestly, and resolve that there shall be nothing knowingly continued which would prevent Him dwelling in us and being with us henceforth and forever. Brethren, peace be unto you and your spirit!—Charles H. Spurgeon.

A CHARGE TO CHRISTIANS

1 Timothy 2:1-8

Introduction:

The aim of the pastoral epistle.

1. The Command to Pray.

"All men."

2. The Object of Prayer.

"Peace, safety, righteousness."

3. The Encouragement to Pray.

"One mediator."

4. The Directions to Pray.

"Everywhere, holy hands, etc."

—R. Malek.

HUNDRED "BEST" MEMORY VERSES

Ex. 4:12	Isaiah 48:17	Rom. 4:5
Deut. 20:4	" 53:6	" 8:16
Josh. 1:9	" 55:6	" 8:17
1 Sam. 12:24	" 55:7	" 8:28
" 16:7, l. c.	" 55:8	" 10:9
Pg. 27:1	Jer. 17:10	" 10:10
" 27:4	Zech. 29:13	" 12:1
" 28:7	Matt. 11:28	" 12:2
" 32:8	" 11:29	" 10:13
" 34:15	" 11:30	2 Cor. 12:9
" 50:15	" 20:28	Gal. 5:1
" 51:10	Mark 8:35	Eph. 3:20
" 55:22	" 8:36	Phil. 4:6
" 84:11	" 10:45	" 4:13
" 91:11	" 11:24	" 4:19
" 103:11	Luke 5:32	Col. 3:23
" 103:12	" 10:27	1 Tim. 1:15
" 119:18	" 11:13	2 Tim. 1:12, l. c.
" 139:23	" 11:9	" 4:7
" 139:24	" 11:10	" 4:8
" 141:3	" 12:40	Heb. 4:15
Prov. 3:5	" 16:10	" 4:16
" 11:6	" 16:13	" 7:25
" 18:10	John 1:12	Jas. 1:5
Ecc. 11:6	" 3:16	" 1:6
Isaiah 1:18	" 3:36	" 1:7
" 12:2	" 4:14	" 1:12
" 25:4	" 15:7	" 1:17
" 26:3	" 15:16	1 Pet. 2:9
" 41:10	Acts 1:8	" 5:7
" 41:13	" 2:21	1 John 1:9
" 43:1, l. c.	" 6:33	" 5:14
" 43:2	Rom. 1:16	" 5:15
" 44:22		

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Ecc. 12:1	Prov. 16:32	Mark 10:14
Prov. 8:17	" 22:1	" 9:41
" 15:1	" 26:11	

—Almeda Howe.

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

During the past summer, James W. Maxwell, evangelist singer and lecturer, held fruitful meetings through Missouri, Iowa, Arkansas and Oklahoma.

Howard S. Williams Evangelistic Party, including Harry Litchfield, soloist and song leader, Carl Hearn, pianist, Miss Jean Lomant, woman's worker held a tabernacle union campaign, in Caruthersville, Mo., October 3-31, inclusive.

"The Bonney Workers of Winona Lake, Ind., report assisting pastors in thirteen campaigns from January 1 to October 1, meetings being held in Indiana, Pennsylvania, Illinois, Texas, Arkansas and Oklahoma.

The churches of Fort Madison, Ia., are united for an October union evangelistic campaign. A huge frame tabernacle has been built to accommodate the crowds. Dr. Floyd John Evans and party are the evangelists in charge.

The H. P. Dunlap Party is in a second return meeting in Ashtabula, O. They report "great interest, big crowds, and many converts." They ask the prayers of friends for their work.

E. R. McLaughlin is in the midst of meetings in the Trinity Presbyterian Church, Kansas City, Mo., of which Merle Quest Stevenson is the minister. He reports that the children's meetings are especially blessed of God. Some forty or more have come forward to ac-

cept Christ as their personal Saviour. Chalk talks with Bible lesson are given. Scripture is memorized at each children's meeting in the afternoon. The children's choir is used on Friday nights.

The Vom Bruch-Clarke Party recently closed a union tabernacle meeting at Rockford, Ill., with encouraging results. The tabernacle, seating 2,500, was packed night after night, and the inquiry room often proved too small. The presence and power of God was manifested in the



Some of the Hebrew-Christian Friends Who Helped at the Special Services in Ocean City and Atlantic City, N. J.

meetings. Many young people will enter the Moody Bible Institute to prepare for service in the foreign field as a result of this campaign. Over one thousand dollars worth of books by Gaebelein, Ironside, Torrey, and others were sold at the bookstand and over twenty thousand free tracts were distributed. Mrs. Clark's family of 500 boys and girls received much favorable comment for their Bible drill presented to over 3,000 people.

During the past year Paul Hutchens has been doing evangelistic work throughout the state of Wisconsin. He says that the greatest revivals he has ever seen have come to them while in this state.

Their most recent meetings have been nine weeks in Augusta with four churches co-operating, then during the five and a half weeks following they held tent meetings in Saxeville, and from there to Wild Rose. People come to the meeting from all around the district, and the Lord is graciously blessing their work. They expect to see a great harvest of souls. Rev. C. A. Jones, former student of the Institute, is leading the singing.

Harry Dixon Loes writes: "Mrs. Loes and I are with Evangelist Walt Hamilton, of Lincoln, Neb., for the season. We are in the third week of a union tabernacle campaign in this city. This is a hard field to move for God, but we are making steady progress, and through prayer and work we are expecting a victory. On October 11, we will open a union tabernacle meeting in Baxter Springs, eight miles west of Galena."

Evangelist L. C. Bauer and Mr. and Mrs. Neiderhiser closed a great meeting in Haskell, Okla., September 12. Business men were reached and won to Christ. An infidel sixty years old was converted and united with the church. From Haskell the party went to Arthur, Neb., where the Lord blessed them with a wonderful way, then to Gillette, Wyo., for a union meeting. Mr. Neiderhiser graduated from the Moody Bible Institute in the August class of 1926. He has charge of the music in the Bauer campaigns, and Mrs. Neiderhiser is the pianist. They

gave valuable assistance in their singing and personal work during each of the meetings.

Willett S. Colegrove sends the following report of work done during the summer months:

"During July and August we conducted the Open Air Summer Campaign of the Detroit Council of Churches for the third season. The meetings were all held in Cadillac Square, except Sunday afternoons, when we were at Clark Park. There were above eighty thousand people who attended these meetings, and nearly



Choir of 500 at Rockford, Illinois, Evangelistic Campaign

one thousand of them professed acceptance of Jesus as Saviour. We are beginning again on October 3, with the churches of Berkley, a new section in the northern part of Detroit. Then to the Harper Avenue Evangelical Church where Arthur DeVries, class of '25, is the pastor. Afterward we will go to the First Baptist Church of St. Clair, Mich."

EXTENSION DEPARTMENT NOTES

Dr. J. E. Conant is conducting an evangelistic campaign in the Third Presbyterian Church, Chester, Pa., and has associated with him in this campaign Mr. and Mrs. W. Earl Robinson. Beginning November 21, this party will open a campaign in the Salem Reformed Church, St. Louis, Mo.

Rev. Franklin T. Conner has recently filled an engagement with the St. Louis Gospel Center, and has opened his weekly Bible class at Evanston, Ill.

Rev. C. Edward La Reau recently preached at the Church of the Open Bible, Grand Rapids, Mich., and also at the St. Louis Gospel Center, St. Louis, Mo. By invitation he addressed the Ministers' Fundamental Union meeting at Chicago in the Pacific Garden Mission on September 13.

Rev. Oscar Lowry is now engaged in a union evangelistic campaign at Galveston, Tex., which is being held in the First

Presbyterian Church of that city. Associated with him are Mr. E. R. Farrar, song leader, and Miss Daisy Hudson, pianist. Beginning November 21 Mr. Lowry will open a union campaign at Lincoln, Kan.

Rev. Elmer M. Moser is now occupied in an evangelistic campaign with the Schwamb Memorial Presbyterian Church, Charleston, W. Va.

Dr. Henry Ostrom recently closed a successful conference at Norristown, Pa., with Rev. Linwood R. Berry of the First Baptist Church, and is now with the Rescue Mission of St. Paul, Minn. Following this engagement he will conduct a week's conference, from November 8-14 inclusive, at the Cicero Congregational Church, of which Rev. William McCarrell is pastor.

Mr. C. E. Putnam is at present engaged in a Bible conference at Cherubusco, Ind., with Rev. S. M. Hill, following which he will open a conference, on November 14, at Archibald, O., with Rev. E. M. Slagel.

Dr. Wm. P. White has recently completed Bible conferences at Buffalo and Attica, N. Y., and is now associated with Rev. Willard Wylie of the Second United Presbyterian Church, Washington, Ia. After this conference he expects to fill engagements through the Northwest up to the holiday season.

EAGLES MERE BIBLE CONFERENCE

A mountain top experience indeed—spiritual as well as physical—was the Bible conference conducted by the Institute at Eagles Mere, Pa., August 28; September 5; the best yet held was the judgment of those familiar with former conferences at this beautiful resort.

The speakers were Dr. F. B. Meyer, of London; Pastor D. H. Dolman, of Wandsbek, Germany; Dr. James M. Gray, of Chicago, and Mr. Charles L. Huston, of Coatesville, Pa. The conference feasted on the rich, ripe knowledge and experience of the life-long Bible study and walk with God of these four men.

From the opening session addressed by Pastor Dolman, whose messages make the deeper life in Christ so winsome, there was throughout the conference a singular sense of the manifested presence of the Holy Spirit. Dr. Meyer gave an illuminating series of studies at the ten o'clock forenoon period on "The Five Imperatives of Christian Living" based upon the Gospel of John.

The presence of the venerable Dr. Meyer, with occasional disclosures from his deep personal experiences in the Christian life, combined to create a spiritual atmosphere in which it was easy to receive the searching truths that were continually being pressed home.



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On the first Sunday Dr. Meyer preached to overflowing audiences at the morning and evening services of the Eagles Mere Presbyterian Church and addressed the vesper service at the beach attended by over five hundred. On Monday evening he told the interesting story of the beginning of the work abroad of D. L. Moody, when he and Mr. Sankey first visited London and began their meetings in Dr. Meyer's church.

On Tuesday evening Mr. Huston delivered a very helpful address on "A Business Man's Use of the Bible in Personal Work," illustrating how a busy layman can study his Bible and be used in bringing men to Christ. Dr. Meyer followed with appropriate teaching on the same line.

The next forenoon Mr. and Mrs. Huston responding to the invitation of the conference, told the simple but thrilling story of their evangelistic efforts in the rural schools of northeastern Pennsylvania, reached from their summer home at Montrose. The simple program was re-enacted, the conference audience taking the place of the school children. During the singing of "Come Into My Heart Lord Jesus," the audience filed up, as the children had done, and took the hands of the leaders in token of their surrender to Christ and returned singing to their seats. Under the impassioned appeal of Mrs. Huston, many a life right there was yielded to God in a new dedication.

Pastor Dolman occupied the eleven o'clock period throughout the week, giving a series of studies on "The Holy Spirit in the Life of the Believer." With great tenderness yet with utter faithfulness, he brought the truth of God's Word squarely before each mind.

Dr. Gray was present during the latter half of the conference and delivered four evening addresses which were studies in Paul's First Epistle to the Corinthians, under the title "Four Vital Questions That People Ask." That these studies met individual needs was proven by personal testimonies, and the spiritual tide rose higher with each session. Dr. Gray preached at the Sunday morning service of the Presbyterian church on the last day of the conference, and notwithstanding a pouring rain the church was filled.

The closing session on Sunday evening, September 5, was addressed by Pastor Dolman and Dr. Gray. The blessing of God had been so manifest during the conference that testimony was practically unanimous concerning definite personal benefit. One case in particular stood out prominently. Dr. Gray read a very impressive letter from a lady who had attended many of the sessions and had passed triumphantly a crisis in her life. She had been obliged to leave before the close of the conference and on the train had written the following:

"I am sending you this check for the work of the Institute with the prayer that it may help the Institute to bring to others the peace that the world cannot give nor take away as it brought that peace to me."

Accompanying the letter was a check for the largest sum given in the offering during the conference.

Special mention should be made of Miss Helen Louise Cordry, of Harrisburg, Pa., the accomplished pianist who contributed so vitally to the music of the conference. This conference was characterized by the largest attendance in years.

COLORADO SUMMER CONFERENCES

The series of summer Bible conferences in Colorado opened this season with the union conference in Denver on Sunday, August 8. The churches co-operating were the First Avenue Presbyterian, the Twenty-third Avenue Presbyterian, the Ohio Avenue Congregational and the Galilee Baptist. For the convenience of the various congregations the sessions of the conference were distributed among the four churches. The speakers were Rev. B. B. Sutcliffe, Portland, Ore., and Rev. James A. Sutherland of the Extension staff. While the conference was scheduled to close Sunday, August 15, by special request additional meetings were held in the Galilee Baptist Church under the leadership of Mr. Sutherland until Wednesday evening, August 18. Arrangements are already in progress for another union Bible conference in Denver next year under the auspices of the Moody Bible Institute with the thought of planning for all of the sessions of the conference to be held in a place centrally located.

The second annual Bible conference in Colorado Springs was held August 15-29, inclusive. Most of the sessions of the conference were held in the Municipal Auditorium, but through the courtesy of the First Presbyterian Church

some of the meetings were held in that building. The conference was marked by a deep spiritual atmosphere and it was the consensus of opinion that in practical instruction the conference was even more effective than the one of the preceding year. Dr. Cortland Myers of Los Angeles, Calif., was the evening speaker throughout the conference, giving strong inspirational and evangelistic messages. He also spoke at a number of the morning sessions. Rev. B. B. Sutcliffe conducted a series of studies in the epistle to the Galatians at the ten o'clock hour during the first week of the conference. The second week this hour was filled by Dr. Robert Excell Fry, pastor of the First Presbyterian Church of Pine Bluff, Ark., who delivered very practical and inspirational series of addresses on "Christ in the Believer's Life and Walk." Dr. William P. White, of the Extension staff of the Institute, directed the conference again this year and led the devotional period each morning in addition to delivering several special addresses. Mr. and Mrs. Talmage J. Bittikofer were in charge of the music of the conference.

Simultaneously with the conference in Colorado Springs, meetings were conducted on the Sundays and each week day evening in the Congregational Community Church of Manitou, the speakers being Mr. Sutcliffe, Dr. Fry and Dr. White.

Another union Bible conference was held in Rocky Ford August 22-29, the First Presbyterian and First Baptist Churches co-operating, with Rev. B. B. Sutcliffe as the speaker.

Dr. J. E. Conant, of the Extension staff, conducted the Bible conference which was held in the First Baptist Church of Longmont, Colo., August 1-15.

Which Is Better and Why?

In I Corinthians XV: 33 occurs a passage which has been variously translated. The most accurate rendering is that found in the American Standard Bible "Evil Companionships corrupt good morals" rather than "Evil Communications corrupt good manners" of the King James version. Almost any clear mind will concede the superiority of this newer translation, but why is it superior? It is highly important that inaccuracies be pointed out, but every Christian, whether teacher, pastor or student, should be readily familiar with *reasons* as well as with *facts*. To make these studies interesting and profitable, the house of Thomas Nelson & Sons is offering a series of awards, of which this is the second.

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OCEAN CITY SUMMER MEETINGS

Three great services, signally blessed of the Lord, brought to a close the Institute's most extensive Bible conference, conducted in Ocean City, N. J., July 4-September 5.

It was a conference marked by an extraordinary program—remarkable for its roster of eminent preachers, Bible teachers, missionaries, Jewish workers. Their names alone would tell an eloquent story of the conference. Such names as Gray, Massee, Ironside, Meyer of London, Dolman of Germany, Pettingill, Lowry, Frammer Smith, Guille, Ostrom, Birnbaum, Machlin, Centz, Burman, Burgin, Flacks, Rhoad, Blakeslee, Palmer, Chamberlin, Norman Smith, Bowen, Price, and others.

Through the ministry of these great servants of God it was a conference marked by abundant blessing. Souls were gloriously saved. Many already saved were brought to a fuller realization of their privileges and responsibilities in Christ, some fifteen or twenty taking a public stand for life service. One active young pastor, of attractive personality and promising future, was wonderfully reclaimed from the grip of Modernism which was fast sealing the doom of his gospel ministry. He left Ocean City rejoicing in his new found faith in Christ, to return to his pulpit with a new message and a new song. Two other young men are now at the Institute as students, as a direct result of the conference, and other young men and women, touched in the same way, will find themselves at the Institute in due time. Some who cannot come will get the blessing of the correspondence courses. And in addition to these, the conference made many new and fine friends for the Institute.

During the five Saturday afternoons when special meetings in behalf of the work among the Jews at Ocean City and Atlantic City, N. J., were held, the attendance showed an increasing interest. The services consisted largely of Hebrew-Christian testimonies with longer addresses on various Jewish topics at the close. They were enthusiastically supported by the Hebrew-Christian brethren, who stayed for a longer or shorter period in Atlantic City or Ocean City on their vacations. Among them were Rev. P. L. Berman, of Baltimore; Rev. and Mrs. Spitzer, of Winnipeg, Can.; Rev. A. B. Machlin, of Buffalo; Rev. H. B. Secents, and others.

Three open air services were also conducted under the auspices of the Moody Bible Institute on the sands near the boardwalk in Atlantic City. The audiences were large and very attentive.

This opportunity was afforded by the courtesy of the Atlantic Council of Churches and the Atlantic Rescue Mission, whose platform was used. The same brethren who helped at Ocean City gave their support here. A great and effectual door for service and testimony to Israel has been opened in that place. Over half a million Jews come to Atlantic City during the summer season from all parts of the country.

FUTURE ENGAGEMENTS

Harry O. Anderson—Oct. 10-Nov. 7, Spencer, Ia.; Nov. 14-Dec. 12, Osceola, Ia.; Jan. 2-30, Selma, Calif.; Feb. 2-20, Placencia, Calif.; Apr. 3-May 1, Missouri Valley, Ia.

The Bonney Workers—October, Kinsley, Kan.; November, Great Bend, Kan.; December, Phoenix, Ariz.

Dr. T. C. Crume Party—Oct. 4-24, Knoxville, Tenn.; Oct. 25-Nov. 14, Maryville, Tenn.

H. P. and Mrs. Dunlop—Oct. 17-Nov. 3, Louisiana, Mo.; Nov. 15-Dec. 5, St. Louis, Mo.; Dec. 7-19, Thornstown, Ind.

Mr. and Mrs. Paul Hutchens—October, Merrillan, Wis.

P. H. Kady—Oct. 17-Nov. 7, Flint, Mich.; Nov. 21-Dec. 19, Otter Lake, Mich.; February, Mayville, Mich.

Harry Dixon Loes and wife—October, Baxter Springs, Kan.; November-December, Kansas or Montana; January, Stillwater, Okla.

Oscar Lowry—Oct. 17-Nov. 14, Dallas, Tex.; Nov. 21-Dec. 19, Lincoln, Kan.

David F. Nygren—October, Davenport, Ia. Sara C. Palmer—Oct. 24-Nov. 14, Philadelphia, Pa.; Nov. 21-Dec. 12, Moosic, Pa.; Jan. 2-23, Shillington, Pa.; Jan. 30-Feb. 20, Wyalusing, Pa.; Feb. 27-Mar. 20, Naticoke, Pa.

Gipsy Smith, Jr.—October-November, Columbus, Ga.; November-December, Hartsville, S. C.; January, Lake City, Fla.; February, Del Ray, Fla.; March, Helena, Ark.; April, Moultrie, Ga.; May, Charlotte, N. C.

John R. Snyder—Nov. 1, Hutchinson, Kan.; Nov. 15, Sabetha, Kan.; Nov. 29, Kearney, Neb.; Jan. 9, Hollidaysburg, Pa.

The Vinaroffs—Oct. 11-30, Detroit, Mich.; Nov. 1-21, Portland, Ind.; Nov. 22-Dec. 12, Wabash, Ind.

Edward P. White—Oct. 17, Hoagland, Ind.; Nov. 1, Clarke's Chapel, Ind.; Nov. 28, Mt. Hope, Ind.; Jan. 9, Kokomo, Ind.; February, Bobo, Ind.

E. L. Wolslagel—Oct. 10-22, Georgetown, Ky.; Oct. 24-Nov. 7, Owensboro, Ky.; Nov. 14-28, So. Boston, Va.

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234 pages. 6½x4½ inches. J. H. Sears and Company, New York. Leather. C. H. B.

The Sheet Music of Heaven (Spiritual Song), by C. F. Derstine.

This book is an interesting volume containing a lecture on Christian song, some interesting notations for lovers of music and song, helps to better singing, and a collection of some three hundred of the most popular and best-known gospel hymns, divided under the headings of present day songs and the immortal songs of the past. The compiler of the book has taken care in his selection of hymns, and the book is to be commended as a compilation of the best of gospel hymnody.

It would appeal to the singing evangelist or to anyone who is interested in the better type of gospel hymns.

333 pages. 8½x5¼ inches. Published by the author, 22 Cameron St., Kitchener.

A. H.

Salvation and How to Possess It.

A collection of twenty-five papers by various authors, edited by W. Hoste and R. M'Elheran. The title of the book indicates the nature of the contents. The writers consider the questions, What is salvation? Who has provided it? and How is it to be possessed?—finding their answers in the Word of God. Special emphasis is placed on the assurance of salvation by faith. The list of authors includes such names as Dr. J. C. Ryle, C. H. Mackintosh, and Sir Robert Anderson. The articles are evangelical and stimulating to the faith of the reader. The book is suitable for circulation among the unsaved as well as among Christians, for its purpose is that the reader who may have rejected or neglected so great salvation may believe on the Lord Jesus Christ.

160 pages. 7¼x5 inches. John Ritchie, Kilmarnoch, Scotland. 2/- net.

H. L. L.

Evolution in the Balance, by Frank E. Allen.

The chapters of this book appeared originally in serial form in *The Presbyterian* and the *Christian Nation*. Later by special request they were reprinted in the *Biblical Recorder*, New Zealand. Many, including the writer of this review, considered these articles of such value as to cut them out and file away for reference. It is not surprising then, that the author has received persistent and earnest requests to collect and correlate his contributions into book form.

As a student and teacher of science the author has first-hand knowledge of the subjects of which he treats, and the fact that he has a firm faith in the Word of God in its entirety, is a guarantee to sound scholarship and sane views of science. As this profound subject is presented in a bright and popular style, it will make its appeal to all who are seeking a reasonable and scriptural explanation of natural phenomena.

191 pages. 7¾x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

C. H. B.

A Manual of Christian Ethics. by Rev. Leander S. Keyser, D. D.

This book is divided into two main divisions. Part I, Theoretical Ethics, pages 9-107, and Part II, Practical Ethics, pages 108-132.

Part I contains a clear statement and defense of the Christian view as opposed to humanistic theories, and also presents a frank discussion of sin and redemption. In discussing the application of redemption the author states the Lutheran view of the Sacraments.

Part II applies the principles of Christian morality to everyday life. The author deals briefly but thoroughly with man's duty to God, nature, himself and his fellow men. Moral distinctions are clearly stated and a system of Christian ethics is established which "is as stalwart and upstanding as it is gentle and gracious."

The book is soundly biblical and evangelical. Its treatment of the subject is brief but suggestive. The style is simple and non-technical. While primarily intended to be a text-book for

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H. L. L.

Unto You It Is Given to Know, by A. B. Withers, director of Religious Education, West Virginia.

An attractive and helpful study of some of the New Testament mysteries. After defining a Bible "mystery" as hidden truth now divinely revealed, the author deals with the mysteries of Hearing the Word, Israel, the Church, the Divine Indwelling, the Resurrection, Lawlessness, the Stars and Candlesticks, Babylon, the Incarnation and Redemption. The closing chapter, in emphasizing our stewardship of these truths, makes a timely appeal for lay-evangelism. An appendix supplies questions for review and suggestions for study.

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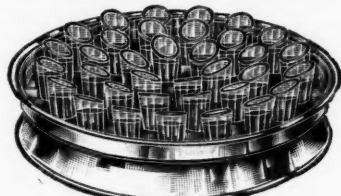
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General Mission Fields Book Fund: To 72 points in 4 foreign countries and 1 point in U. S. territory: 356 Colportage Library books, 354 Evangel Booklets, 25 Emphasized Gospels of John, 153 Pocket Treasuries, 469 tracts.

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India Book Fund: To 6 points in India: 2115 Colportage Library books, 869 Evangel Booklets.

Latin-America Book Fund: To 5 points in foreign countries and 1 point in U. S.: 251 Colportage Library books.

Lumber Camp Book Fund: To 6 points in 6 states: 510 Colportage Library books, 451 Evangel Booklets, 25 Emphasized Gospels of John, 725 Pocket Treasuries, 1300 tracts.

Mountain Book Fund: To 136 points in 8 states: 3722 Colportage Library books, 3519 Evangel Booklets, 68 Emphasized Gospels of John, 4567 Pocket Treasuries, 250 tracts.

Pioneer Book Fund: To 22 points in 12 states and 4 points in Canada: 1171 Colportage Library books, 1512 Evangel Booklets, 85 Emphasized Gospels of John, 630 Pocket Treasuries, 850 tracts.

Prison Book Fund: To 66 points in 32 states and 2 points in Canada: 2232 Colportage Library books, 2342 Evangel Booklets, 50 Emphasized Gospels of John, 2570 Pocket Treasuries, 825 tracts.

Seamen's Book Fund: To 1 point in California: 2500 tracts.

The total amount of literature sent on the above Book Funds during September is as follows: To 280 points in 41 states, 7 points in Canada and 86 points in 11 foreign countries: 12,081 Colportage Library books, 11,181 Evangel Booklets, 313 Emphasized Gospels of John, 10,538 Pocket Treasuries, 35 Testaments and 6,432 tracts.

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Administered by the Bible Institute Colportage Association of Chicago.

The following contributions have been received from September 1 to 30, 1926, inclusive.

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THE INSTITUTE AT THE SESQUICENTENNIAL EXPOSITION

A great many readers of the MONTHLY are probably already aware of the attractive exhibit of the Institute at the Sesqui-Centennial Exposition in Philadelphia. It is located in a prominent place in the Palace of Education and Social Economy. Thousands of visitors have passed through the buildings of the exposition, the highest registration in a single day being over one hundred and twenty thousand.

The attention of the visitor to the Institute booth is first attracted by a faded photograph of the Pennsylvania Railroad freight depot of 1876, directly under Mr. Moody's picture. Mr. Moody's preaching to large throngs in that place the same year, marked one of the greatest revivals that ever touched our country. "Moody convert," is written after some of the signatures in the registration book. "He being dead yet speaketh," and, "Their works do follow them," are verses that come to mind many times a day as the visitors gaze lovingly at the face of their benefactor, and say with emphasis, "there is no one like him," or, "He is my spiritual father." Others pause saying, "Oh, there's Dr. Gray! I heard him at such and such a place," and then, "When will he be in Philadelphia again?" The caption on the picture above the bookcase, "The West Point of Christian Service," attracts general interest. It is a silent testimony to many young men. The motion picture telling the story of the happy useful lives of students at the Institute, brings back a host of memories to the former students who chance to see it. Supplementing the still pictures are posters setting forth the advantages of the training offered by the Institute and giving information concerning the correspondence courses, the Extension Department, and the MOODY BIBLE INSTITUTE MONTHLY.

The picture shows Miss Sara Eddie, who is in charge of the exhibit, and Mr. F. M. Smith, of Philadelphia, who contributed so generously toward equipping

the booth. Miss Eddie asks the prayers of the Institute and its friends that she may make the most of her opportunities there for the cause of Christ, as it is evident that before the closing date, December 1, many thousands will be passing the exhibit.

LANCASTER AUXILIARY

Twenty-five persons, representing seven communities, were present at a social gathering of the Lancaster Auxiliary of

Jackson, Mich., carried a notice of the death of Miss Mary Moody Parker '93, who after an illness of almost a year passed away September 12 at her home in Jackson.

Miss Parker was an earnest personal worker, a Bible teacher of marked ability and a leader in conference work. From 1903 to 1914 she acted as private secretary to Dr. R. A. Torrey. She was with the Torrey-Alexander Party in its campaigns in England and for many years afterward assisted Dr. Torrey in his meetings in this country. While associated with him at the Bible Institute of Los Angeles, she taught large Bible classes and held women's meetings in Los Angeles and South Pasadena, Calif. More recently Miss Parker was connected with the work of the Baptist Temple in New York City, and she also served for some time as dean of women at Alderson College, Alderson, W. Va.

MISS WEIL CAPTURED BY BANDITS

As this magazine goes to press, Chicago papers carry the report that Chinese bandits, taking advantage of the unsettled conditions in that country, have robbed and carried off Minerva S. Weil '17, and two other American missionaries. They, with seven other missionaries, who escaped, were on the way to their stations at Shenchowfu, Hunan province. The party had paid \$153 for the services of thirty armed soldiers of the Changteh guard, but when the bandits appeared the soldiers fled. Miss Weil is working under the Reformed Church Mission. Her home is at 2103 West Norris Street, Philadelphia, Pa.



The Moody Bible Institute Booth at the Sesqui-Centennial Exposition, Philadelphia, Pa.

the Alumni Association at Long Park, Ill., September 11. After a picnic supper, following the business meeting, five of the number who had attended the Institute's Bible conference at Eagles Mere, Pa., told of the blessings they had received as they sat at the feet of Dr. F. B. Meyer, Pastor Dolman and Dr. Gray. "Feasting on the good things from this conference we were refreshed and strengthened to press forward into the fall and winter activities of our various churches."

PRESENT WITH THE LORD

The September 13 issue of *The Patriot*,

SOME RECENT SPECIAL SPEAKERS

Dr. F. B. Meyer, London, England; Rev. H. S. Gammon, returned missionary from the Congo, and companion to Dr. Meyer; W. H. Ritchie, secretary, Million Testaments for China Campaign; Rev. G. W. Lane, evangelist and Bible teacher, London, England; C. E. Millson, missionary in India under the United Presbyterian Board; Miss M. A. Burnett, Central Japan Pioneer Mission; Rev. Harry W. Rose, Willowick Union Church, Cleveland, O.; Rev. C. R. Scafe, pastor,

Moody Bible Institute Monthly

More Information About Founder's Week Conference will be given next month.

Central Presbyterian Church, Detroit, Mich., and president of the Institute Alumni Association; Rev. Vincent Steffan, prison evangelist; Rev. Paul L. Berman, field secretary of National Board of the Presbyterian church; Miss Faye Froese, Institute graduate, five and a half years among lepers in India; Rev. R. A. Torrey, Jr., missionary to China under the Presbyterian Board; Ugo Nakada, soloist with Homer Rodeheaver, son of a graduate of 1898.

EXHIBIT AT ILLINOIS STATE FAIR

For the first time in its history the Institute had an exhibit at the Illinois State Fair, held at Springfield, Ill., August 21-28. The booth which was centrally located and surrounded by the displays of large commercial and educational interests, was neatly furnished and attractively decorated, as is shown in the accompanying photograph. The motion picture, "Life at the Moody Bible Institute," drew and held the attention of thousands. Many visitors signed cards indicating a desire for additional information regarding one of the three schools, or other phases of the Institute's work. Young people seemed especially interested in the offer of free training for men and women.

Mr. Howard K. Nelson of the Extension staff, in charge of the exhibit, was ably assisted by the Springfield Auxiliary of the Alumni Association under whose auspices the exhibit was held and efficient service was also rendered by Rev. M. G. Maietta and Miss Carolyn M. Carr.

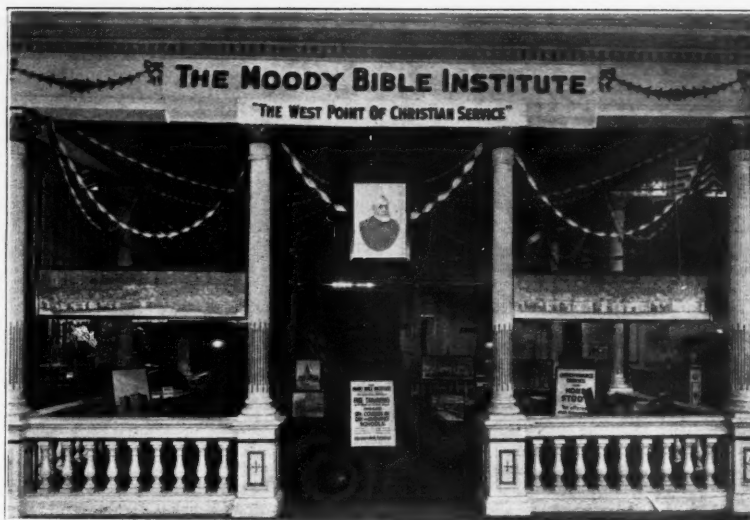
DEPUTATION MEETING

The Missionary Union, functioning through the Russia-Western Europe Prayer Band, held its first deputation meeting of the fall term September 19 at the Portage Park Baptist Church, Chicago. It was a farewell occasion in honor of Eugene K. and Mrs. Friedman '26, who are under appointment as missionaries to Russia. Some of the forty-five students present told how God had burdened their hearts for Russia's evangelization. The cosmopolitan character of the group will be better understood when it is known that that wondrous epitome of the gospel, John 3:16, was quoted in eleven languages—English, German, Danish, Norwegian, Swedish, Slavonic, Greek, Lettish, Russian, Spanish, and Japanese. Short addresses were given by E. E. Shields, home director of the Russian Missionary Society, and Paul E. Peterson, one of their valued workers recently returned from the field. The meeting was spiritually transforming. Three young people entered into personal fellowship with Christ as Saviour and three others recognized Him as Lord within the domain of their vocational life.

STUDENTS OF OTHER DAYS

C. E. Rawson '24, is in charge of the Longheed-Hardisty Circuit of the Church of the Nazarene, Alberta, Canada. After graduating from the Institute, he pursued literary studies in Canada for a

November, 1926



The Moody Bible Institute Booth at the Illinois State Fair

year and then took up work under the home board of the Presbyterian church in the Dominion until the merger, when he withdrew and accepted his present appointment.

S. D. Goodale '02, has had the unusual experience of preaching aboard the excursion boats on the Hudson river.

Alfred '02, and Mrs. Thompson (Flossie Gibson '13), are home on furlough

from West Africa. Owing to the ill-health of their little son their plans for the future are uncertain.

Robert D. Chambers '25, recently accepted a position with the American Sunday School Union. His territory covers Roscommon, Crawford, Ogemaw and Oscoda counties, Michigan. He has already organized two Sunday-schools.

The Baptist and Reflector recently con-

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tained a flattering writeup of the First Baptist Church, Greeneville, Tenn., of which H. M. Lintz '22, is pastor.

H. E. Bolton '93, who has spent many years in missionary work in China and the South Sea Islands, is now residing in Lincolnshire, England. His time is given to meeting large gatherings of young people, and he asks our prayers in this important work. In recalling early days at the Institute he says, "Often do I think of the days when I sat near D. L. Moody as we listened to a speaker."

E. R. Hill '20, Gladwin, Mich., is pastor of the Skeels Baptist Church, which is situated fifteen miles from the railroad. Mr. Hill reports thirteen additions and seven baptisms in three months.

The North Baptist Church, Wilmington, Del., of which Clarence M. Keen '18, is pastor, has voted to give to the Institute ten dollars a month, or one hundred and twenty dollars a year, as part of their missionary offering. This action was taken by the church because of the Institute's loyalty to "the faith delivered once for all to the saints," and because of the large number of students it prepares for the mission field. In communicating this information to the Institute, Mr. Keen spoke of the continuance of his love for his alma mater and heartily recommended the action of his church to other pastors and churches standing foursquare for the gospel.

Walter B. Denny '04, recently resigned the pastorate of the First Congregational Church, Southington, Conn., to accept the chair of philosophy and Bible history at Russell Sage College, Troy, N. Y.

C. W. Evans '24, is engaged in evangelistic work in Pennsylvania where the Lord is blessing his ministry to the salvation of souls.

Christine L. Thor '23, is in San Jose, Costa Rica, C. A., with Mr. and Mrs. Harry Strachan of the Latin American Evangelization Campaign. She is learning the language preparatory to gospel work among the unsaved.

Grace Hoover '23, located at Lianchowful, Kansuh, China, in a recent letter says, "We are hoping and praying that after this present term our hands will be freed from school work and we will be allowed to go into the still untouched districts of Kansuh. Our present joy beside the regular school work, is our meeting for children every afternoon. When the bell is rung all the little urchins of the neighborhood come to our compound and after several minutes on the drill and play ground, they assemble in the school chapel for a short service consisting of songs, Bible stories, and the learning of a simple catechism. Between fifty and sixty children come daily and they are the means of bringing the truth through song into their dark homes. When visiting among the homes we hear children's voices sing out, 'There is only one God,' 'Besides Christ's there is none other name under heaven given among men whereby we must be saved,' and other such themes."

R. W. Achor '14, is pastor of the First Presbyterian Church of Woodburn, Ore., and Bethel Presbyterian, a subsidiary.

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Mr. and Mrs. Achor and Mrs. H. Warren on vacation

Mr. and Mrs. Achor (Eula Forsythe '13), are under the Home Missionary Society of that denomination. In seven years

president of the Maryland Alumni when he resided in that state.

Francis J. Fitzwilliam '25, recently sailed for China under the China Inland Mission. Mr. Fitzwilliam is the first member of the Gospel Tabernacle, Champaign, Ill., to herald the gospel in this extensive field.

A. Garland Rotenbury '25, is now pastor of the First Presbyterian Church, Holland, Minn.

Mary P. Hoffman '22, is teaching music to the students in the grade and high schools of a mountain mission at Frenchburg, Ky. Miss Hoffman has a wonderful opportunity of reaching for Christ these young people, whose lives are so precious in His sight.

Arthur F. '22, and Mrs. Tylee (Ethel Canary '22), are working among the Indians and Brazilians at Jurueña, Matto Grosso, Brazil. Mr. and Mrs. Tylee are living in a room at the telegraph station and teaching two-thirds of the employees to read and write. Quoting from their letter: "The Brazilian work is full of promise, but must have much intercession to strengthen the believers."

BORN

To J. E. '20, and Mrs. Leenhouts (Tilly Karsten '20), a daughter, Elizabeth Anne, September 20, Revere, Mo.

To Paul R. '20, and Mrs. Johnson, a daughter, Mary Ann, August 14, Hupek, China.

To Walter L. '18, and Mrs. Wilson (Nettie Lehmann '17), a son, Talmage W. Jr., September 17, Portland, Ore.

George D. '24, and Mrs. Nielsen, a daughter, Eileen Beth, August 13, Spokane, Wash.

MARRIED

Joseph M. Fleming '22, and Blanche Roselyn Hilliker, September 1, Englewood, Ill.

Enoch E. Zimmerman '23, and Margaret N. Ediger, August 15.

John A. Roskam '23, and Dorothy Rae Cameron, June 18, Calvin, N. Dak.

Errold G. Bahl, and Gladys Monona Ruckman '25, September 11, Erie, Pa.

Clarence F. Neiderhiser '26, and Elsie Branche '26, September 11, Haskell, Okla.

these churches have become self supporting, and the increased membership has necessitated enlargement of the buildings for the Sunday-school and young people's work.

P. B. Wilson and Mrs. Wilson with their child were kept from harm during the recent storm in Florida, although their home in Hollandale was damaged. Dr. Wilson is a graduate of the Scofield Bible Correspondence Course and was vice-

MOODY MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE, Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.
CLARENCE H. BENSON, Associate Editor.
ERNEST D. CHRISTIE, Publication Manager.

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